A PLAINE AND FAMILIAR EXPOSITION OF THE Ten Commandements.

WITH A METHODICALL SHORT Catechisme, containing briefly all the principall *grounds of Christian Religion.*

Newly corrected by the Author.

PSAL. 119. 30.

The entrance into thy words sheweth light, and giueth vnderstanding vnto the simple.

LONDON

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1619.

*56-62

To the Right VVorshipfull Sir ANTHONY COPE *Knight, grace, mercy and peace, from Iesus Christ.*

SIR, the Lord the searcher of all hearts knoweth, that when these Sermons were first preached, it was neuer once intended that they should come to the presse. And therefore the whole discourse was so framed both for matter and manner, as might best fit the capacitie and necessity of the present auditorie. But since some of the ordinarie hearers had published their notes (as themselues could gather them in the time of the Sermon) without our knowledge or consent, and many faults were escaped in writing and printing, which by due care and foresight might haue bene preuented: therefore both for our clearing, and the better satisfying of the Christian Reader, wee were compelled to reuiew & refine the whole Treatise. Wherein we haue ioyntly laboured (as neere as wee could) to set down euerie thing, without addition or detraction, as it was first deliuered in the publike Ministerie.

Many reasons there are, which moue vs to dedicate these our poore labours vnto your worship.

First, to testifie our vnfained thankefulnesse for all the singular fauors, which wee haue receiued at your hands, for the space of these twentie yeares. Wherein you haue alwaies shewed your selfe as willing to aid and defend vs in our iust cause, as you were careful to make choice of vs, at our first entrãce into our places. Secondly, because we know not how soone wee shall

finish the daies of our Ministrie, we thought it our dutie to giue some taste, and to leaue some testimonie thereof vnto the world, to witnesse your godly desire to discharge the trust committed vnto you, and our faithfull indeuours to performe the dutie belonging vnto vs.

Lastly, for that your selfe hauing formerly heard whatsoeuer is heere set downe in writing, and also hauing throughly knowne the manner of our doctrine & conuersations, you are best able euen of your own knowledge, to make our defence to any that shall vniustlie except against vs.

Wee haue annexed vnto this Treatise an exact & pithie Catechisme, made by a godly learned friend of yours; that such as are wearied with the larger discourse vpon the Commandements, may heere be refreshed by a compendious abridgement, of all the substantial points of religion.

The name of the Author we haue purposely suppressed. But wee hope heerein that wee haue neither wronged him, nor others. For the excellencie of the worke will easily manifest the workman.

And thus with due acknowledgement of the manifold comforts receiued from your selfe, and the good Lady your faithfull wife, wee commit you and all yours to the mercifull protection of Almightie God: beseeching him, so to multiplie his graces vpon you, that you may see many good & happie daies in this life, and inherit euerlasting blessednes in that which is to come. *Hanwell*, the 15. of *September*. 1604.

Your Worships much bound, and in all Christian duties to be commanded,

IOHN DOD, Robert Cleauer.

A friendly counsell to the Christian Reader, touching the Authour and his booke.

READER, we happie are that liue, in this blest age of light, Mat. 13. 16.
When by Gods grace, and gifts to men, Christs Gospell shineth bright:
And happy sure in mine esteeme, are those that pastors haue, Acts. 20. 27.
Who faithfully, will ope Gods law, in loue their soules to saue:
That will mens verie hidden faults make knowne vnto their heart. 1 Cor. 14. 25
Their owne worth that disclaime they may, and find in Christ a part: 2. Tim. 2. 25.
Such faithfull paines shall conuert soules by God Almightes strength:
When blinde and lazie faithlesse droanes shall be detect, at length,
To be the troublers of the state, chiefe workers of all wot, (1. King. 18. 18.) Hos. 4. 6 Mal. 2. 8 Eze. 34 2.
To King, to Church, to Common wealth, as sworne true to mans soe.
If then thou liue in such a place, where God such giude doth giue,
Oh blesse his name, attend his voice, obey his law and liue:
But if in place thou haue abode, where ignorance darke doth raine,
I wish thee further seeke for truth, or there doe not remaine.
For why (alas:) where vision failes, the people perish must; Pro. 29. 18
And soule, not good for want of truth, to hell, when corps to dust. Prou. 19. 2
But yet if that to Christ thou wouldst, in this darke shade of night, 2 Thes. 1. 8
See heere a little Starre God sends, in loue to giue thee light,
A mirrour of Gods perfect law, whereby thou sinne mayst see,
And seeing shun, and flie to Christ, that he may couer thee,
This will pull downe thy Popish pride of meriting conceits,
Of able strength to keepe Gods law, and such like deepe deceits,
Of iugling Satan, blinding soules, and keeping men in sinne.
And yet bewitching them to hope, heauen by workes to winne.
Yea further yet, if so thou will, choose this to be thy guide,
Lead thee it will in perfect path, that feete shall neuer slide.
Or if thou slip, recouer thee it will, if erre, recall,
If feeble, strengthen and preserue, at least from finall fall.
And what then, though gainst authours minde, it first appeard in sight,
By noters hand, in ruder tyer composd, and homely dight?
Yet marke heerein a worke of God, bringing to publike view Luke. 12. 3.
Of many what intended was for priuate good of few,
And now reuisd by authors eie, and faults of print correct, 1. Cor. 2, 1.
In graue and sober modest weede, not garishly bedecke,
Receiue in loue this holy worke, by which if good thou finde,
Let God haue praise for all, yet to his seruant thus be kinde.
To wish that still his life may be, to Gods most glorious praise,
To Churches good, and Christians ioy, with length of happy daies.

Of painfull Paſtors and their Flockes.

When ſilly ſheepe, by skilfull ſhepheards crooke,
In paſtures faire and greene are duly fed:
Led all along by ſome ſweet running brooke,
Like Cryſtall ſtreames from flowing fountaines head:
In ſafetie ſuch may feede and nothing dread.
A bleſſed Shepheard he, that Sheepe ſo feedeth,
Many a ſheepe (God wot) ſuch Shepheard needeth.

Keepe on your courſe good Shepheards, tend your fold,
No ſeaſon ſlip, ſoules of your ſheepe to gaine:
In parching Sun-ſhine, nor nights pinching cold,
Greater reward ſhall be for greater paine,
Heele pay your hire, which for his ſheepe was ſlame;
They that win ſoules, like ſtarres (by Gods aſſent)
Eternally ſhall ſhine in firmament.

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THE PREFACE.

The preface cõtaineth reasons perswading vs to yeeld obedience,
- 1 Generally to all the Commandements.
- 2 Specially to the first, from Gods,
  - Nature.
  - Benefits
    - 1 Common to all his people.
    - 2 Proper to the Israelites, viz: their deliuerance from a
      - Place dangerous to their soules
      - State greeuous to their bodies.

Exod. 20. 1.

God spake all these words and said, I am the Lord thy God, which brought thee out of the land of Egypt, *out of the house of bondage.*

THese words containe a preparation, to stirre vs vp with all care and conscience to keepe the law of God: which partlie concerneth the obseruing of all the Commandements in generall, and more specially the keeping of the first. That prepararive which pertaineth to all, is in these words (*God spake*) that is, that seeing they haue God for their Author, and immediate teacher of them, euen by his owne voice; therefore wee must settle our selues to obey them without resistance, or gaine-saying. That which belongeth to the first, is drawne, first from the nature of God,

being *Iehoua*, which signifieth the essence, and being incommunicable to any creature: and secondly from his benefits, either generall in these words (*Thy God*) that is, one that haue bound my selfe in couenant with thee, to be thine, to deliuer thee from all euils of soule and body, and to doe thee all good for this life, and that which is to come: or else speciall, in the last words (*which haue brought thee out of the Land of Ægypt*) signified that he had shewed and prooued himselfe to bee their God, by drawing them out of that place, which was wholly addicted to Idolatrie and superstition: and out of that condition and state which was full of miserie and bondage. Since therefore this wonderfull deliuerance doth aboundantly testifie his loue and goodnesse towards them, therefore they should wholly submit themselues vnto him, & acknowledge him, and him onely to be their God.

God spake all these words.

God is after a peculiar manner the Author of the ten Commandements.

IN that he bringeth in the Author of the words, saying (God spake them) we are taught, that God is after a peculiar manner the author of the tenne Commandements. As all Scripture is to be regarded, as proceeding from God, so more neerely these ten words, becaule they be after a more speciall sort his words.

That this is so, it is proued plainely in Deut. 5.22. where *Moses* hauing repeated this law, sets downe two priuiledges that it had aboue all other Scripture, to winne the more authoritie vnto it.

First, he saith, *These words the Lord spake vnto all your multitude*: noting this vnto them, that whereas the ceremoniall and iudiciall lawes were deliuered by the ministrie of Angels, and the other Scriptures by the meanes of the men of God the Prophets; these words and these Commandements, God himselfe in his owne person, full of maiestie and terrour, accompained with his glorious Angels, in a flame of fire, did pronounce so terrribly in the hearing of them all as that they trembled, and came to *Moses*, requesting him that they might no more heare God speaking on this manner: for if they did, assuredly they should die for feare. Where-

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fore in this first regard, they must be exceedingly reuerenced, becauſe Gods owne voice did ſpeake them.

Secondly for the writing of them, they were not written as other ſcriptures, (which S. *Peter* ſaith, Holy men of God wrote according to the inſtinct of Gods holy ſpirit) but God himſelfe did write them with his own finger; not vſing thereto either men or angels, as inſtruments, Yea, at the firſt as alſo himſelfe made the tables wherein they were written, that there might be nothing in them, but onely the immediate worke of God: but afterward when *Moſes* brake them before the Iſraelites that had made the Golden Calfe, thereby to ſhew that they by their Idolatrie had broken the couenant, and were worthy to be caſt off, then though God did bid *Moſes*, make the ſecond Tables, yet himſelfe wrote the Law, not vſing thereto the miniſtrie of any of his creatures; ſhewing that in this regard they bee more ſpecially Gods words, and ſo more to be regarded. 2. Pet. 1. 20. 21. Deut. 9. 17. Deut. 10. 1.

And beſide this teſtimony, diuers reaſons may be vſed, to ſhew that theſe are Gods owne will and words, after an extraordinarie manner.

For the wonderfull and perfect holineſſe that is contained in them, ſheweth who is the maker of them, becauſe there is no good dutie, which God bound *Adam* to performe, but is comprehended and commanded in one of theſe: and there is no ſinne that wee are bound to abſtaine from, and eſchew which is not forbidden in ſome of theſe ten words. It was aboue the wit of men or Angels, to containe in ſo few words the whole perfection of our dutie to God and man.

The lawes of men, though they fill many large volumes, yet they are imperfect, and daily ſomething is to bee added to them, that was not before thought vpon, and ſomethings to bee taken away, which now more experience hath taught not to bee ſo profitable; ſo that yet they ſtand in need ſtill of renewing and mending: but this law is ſo abſolute, and doth ſet out ſo full and compleat a righteouſneſſe, that if one could fulfill them all, hee ſhould bee fully acceptable vnto God, and needed not flye to Chriſt to bee his Redeemer. For indeed this meeteth with all ſinnes, yea with the

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first and least motions, as *Paul* saith, that he had not knowne that lust (meaning the motions of originall concupiscence) had beene sinne, but that the law saith (*thou shalt not lust.*)
Rom.7.7. And as their perfection of holinesse doth witnesse sufficiently, from what an one they had their beginning; so further this will prooue them to be the words of God, because they be written and engrauen in euerie mans conscience: so that let wicked men striue and labour, and doe what they can to make themselues Atheists, yet it will not be, they cannot blot out Gods writing. These lawes sticke imprinted in their
Act.14,17 hearts and soules, so firmely, that they cannot be remooued.
Rom.2,15 For, as *Paul* saith, God hath not left himselfe without witnesse: but in euerie mans bosome, and euerie ones nature, hath planted so much of his law, as will serue to leaue them without excuse, and to condemne them. For who is there among the most prophane men, whose soule doth not constraine him, euen against his will, sometimes to confesse that there is a God, and one onely true God, and that this God is to bee worshipped also by such meanes, as himselfe hath appointed, and that hee is not to bee blasphemed, nor his name to be abused; but that he is to be reuerenced; and that some time is to bee set apart and consecrated to his worship? Who can race these lawes out of their owne consciences, though they do what they can, and striue neuer so much to extinguish this naturall light?

So for the second Table, what mans nature doth not tell him that there is an order of gouernment among men, which must not, nor cannot without sinne be violated? And so, heathen and vngodly men, hauing committed murther, were not able to stand before the furie of their owne consciences, but were in a continuall chafe and vexation: which sheweth, that euen corrupt nature bringeth with it this knowledge into the world, that we must not kill. And for vncleane persons and adulterers, though in time of their prosperitie, they haue soothed vp themselues, and hardned their owne hearts by liuing in pleasure, and giuing themselues to idlenesse, and the lusts of their flesh, and so seemed to wipe out this law: yet in misery, when any affliction hath wakened their drow-

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ſie hearts, this would giue them no reſt, neither durſt they abide the face of their owne conſciences, but were driuen to acknowledge the filthineſſe of their ſinnes. And ſo in the reſt of the Commandements.

Furthermore, all the puniſhments that are at any time inflicted vpon the world, haue come from the diſobedience against this law; and all the mercies and benefits that men enioy, proceed from the obedience yeelded to it. For when God ſets downe his curſes and his bleſſings, doe they not runne thus? If thou obſerue and keep theſe Commandements, then thou ſhalt be bleſſed in ſoule, and bodie, in children, in cattell, in field, in all things thou putteſt thy hand vnto. Contrariwiſe, if thou wilt not obey, but neglect them, then ſhalt thou be curſed in all things. Deut. 28.

Laſtly, Chriſt himſelfe came into the world to keep theſe lawes. For they require a perfect and abſolute obedience, as they are perfect; which ſeeing no man could doe, therefore Chriſt tooke our fleſh vpon him to fulfill them; that as *Adam* by his diſobedience had caſt vs out of Paradiſe, ſo he by his obedience might bring vs into heauen: and he came not onely to performe them himſelfe fullie, but alſo to make his Saints able to obey them, though not in perfection, and without any defect, (for that onely he himſelfe can doe) yet in truth and ſinceritie; for that he requireth of all his members.

Since therefore God hath had ſuch ſpeciall regard in deliuering theſe lawes, we muſt hence learne, with all reuerence to hearken vnto them, & willingly to beare the admonitions & rebukes that are contained in them, whoſoeuer we be, and whatſoeuer hee is that applieth them, and ſpeaketh them vnto vs. And in ſo dooing wee ſhall in truth ſhew our ſelues to beleeue, that God is the author of theſe words, if wee can be content to indure that theſe precepts ſhould be preſſed and vrged vpon vs, though by one that is our inferiour, and baſer in outward reſpects then our ſelues. When *Ehud*, a man of meane note, came to a Heatheniſh king and barbarous tyrant, bringing a meſſage from GOD, hee aroſe from his Throne to attend vnto it: *Iud.* 3. 20. Yea, when wicked *Vſe* 1.

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ked *Balaam* was to vtter the word of God vnto proud king, *Baalack*, he was commanded to ſtand vp to heare the parable, *Numb.* 23. 18. If then this Heathen king was to giue reuerence vnto the meſſage of God altogether againſt himſelfe being alſo deliuered by ſo wicked a meſſenger, much more ought wee with all feare and thankfulneſſe to imbrace theſe lawes, which the moſt holy God deliuered in his owne perſon, and that for the greateſt good and ſaluation of all that receiue them. And this affection was in *Iob*, as hee teſtifieth of himſelfe in his 31. Chap. 33. verſe, that though hee was a man of much wealth and authoritie, as that hee could haue made afraid a great multitude, and could haue cruſhed them by his power, yet the pooreſt and moſt contemptible might haue dealt with him; and if they had ſeene any fault in him (as who liueth ſo iuſtly, but ſometimes thoſe that bee about him may ſee infirmities in him?) and had come to tell him that he had broken the law of God, he would haue beene quiet and milde, and ſo far from fearing them with rough words as that himſelfe would fear before God, and labour to get pardon. He would not chafe with thoſe that brought Gods rebukes vnto him, and ſay, What haue you to doe to meddle with me? who gaue you authoritie to controle your betters? but, controling himſelfe, kept within his own dores, to humble his ſoule before God, and to ſeek reconciliation with him.

The like may we ſee in that holy man *Dauid*, who though he was a king, annointed at Gods appointment, and a Prophet of excellent gifts, a valiant warriour, and had foure hundred men wel appointed waiting on him: yet when *Abigal* a woman, and meane in compariſon of him, came alone and brought with her the ſword of the ſpirit, the law of God, that it was not lawfull for him to commit murther, and to reuenge his owne cauſe. What though *Nabell* had done iniurie? yet ſhe would know of *Dauid*, whether he might lawfully kill one in his owne priuate reuenge, contrarie to the law of God.

Now when *Dauid* ſeeth that ſhee commeth ſo well appointed, and brings ſuch ſtrong reaſons, and that he could not ruſh on *Nabals* blood, but he ſhould ruſh vpō the ſword

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of God; he leaueth off & thanks her for her good counsell. So that when she brought the law of God for her warrant, this was so good a warrant, as that *Dauid* durst not but yeeld vnto it.

Contrarie to this was the practise of *Amaziah*, that, when he most absurdly had taken and set vp the gods of the Edomites, and God sent the Prophet to tell him that hee had dealt foolishly to worship those gods that could not saue their owne people, nor themselues out of his hands: hee now could not beare this, but begins to mocke and threaten. Who (saith he) made thee of the kings counsell? Art thou become a counsellor now to tell the king what hee hath to do? hold thy peace lest thou be smitten. 2 Chro. 25, 15, 16

The Prophet seeing him to despise the rebuke of GOD, would not bestow so much labour, as to giue him any more admonition, but said: I will hold my peace, as you did bid me: but know, that thou shalt surely perish, because thou hast done this thing, and not hearkened to my counsell. Though it was foolish and naught in him to doe that thing, yet if he could haue hearkned to the Prophet of God, bringing the law of God, he had beene on the mending hand, and all would haue beene well; but when he would doe sinfully, and withall refuse to be admonished, then he must needes be destroyed. And so hee was shortly after, most fearefully, and strangely, by the hand of God, and neither his kingdom, nor his wealth, nor any thing could keepe off the iudgement of God, and destruction from him.

So then, will we shew that we doe in truth beleeue, that these be the words of God? then must wee, when any man shal presse any of these lawes vnto vs, straight waies yeeld and stoop vnto them, and then indeed we confesse that God spake all these words. But if we begin to shift and cloak, and colour, and distinguish, then wee declare euidently, that our heart is not perswaded that God is the author of them.

Secondly, we may learne, not to bee afraid or ashamed to stand for them, as also to practise them in our liues, though the Atheists and prophane sinners of the world, mocke and scoffe at vs neuer so much for the same. For what need we be *Vse 2.*

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aſhamed to maintaine thoſe words, which God himſelfe was not aſhamed in his owne perſon to ſpeake? and where-
Mark.8.38. of Chriſt ſaith, He that is *aſhamed of me*, and my words, before men in this world, I wil bee aſhamed of him before my father in the world to come. If God had but ſent his Angels vnto vs with any Commandement, the glorie of ſuch meſſengers ſhould maks vs bolde to defend and maintaine the meſſage: but ſince God did not ſend an hoſt of Angels, but came himſelfe in his Maieſtie, accompained with all his holy Angels, waiting and attending vpon him, ſhould not we now giue much more reuerence to thoſe things, which he ſpake, and take much more courage to ſtand for the maintenance of his commandements?

This ſerueth therefore exceedingly to condemne their daſtardlineſſe, that are afraid to keepe the Sabbath, or to doe any ſuch dutie, becauſe they ſhould bee counted Puritanes. But is it not better that men ſhould hate vs without cauſe, then that God ſhould haue a quarrell againſt vs vpon a iuſt cauſe?

Is it not much better that they ſhould ſcoffe at vs for good, then that God ſhould plague vs for euill? What a ſhame is it therefore for vs, that when wee heare wicked Heretiques ſpeaking againſt the law of God, and prophane Atheiſts breaking his law, and blaſpheming his name, wee ſhould hold downe our heads, and become mute, as though it were a matter of ſome great diſcredit for vs, to ſpeake for that which God himſelfe in his owne perſon hath ſo highly recommended vnto vs?

Vſe 3. Thirdly, this ſerues to teach vs to keepe this law ſpiritually, becauſe it is ſpirituall: for ſuch as God is that made the law, ſuch is that law which hee made. It reacheth therefore to the inward parts of euerie man, and lyeth cloſe vpon his conſcience. And indeede in this it doth eſpecially differ from the lawes of men: for they doe tie the hand, and the tongue, and the foote, to the good abearing, and take notice if any of theſe bee faultie againſt them: but they meddle not with the heart, and make no queſtion of the inward motions of the ſoule, becauſe man can bring in no proofe

proofe of ſuch a breach of the law, neither can hee haue any witneſſe againſt the inward corruptions. But God ſearcheth the hearts and tryeth the reines, and entreth into the ſecrets of the ſoule, and therefore hee commands vs to loue him with all our heart, and with all our ſoule: not contented with ſuch a loue onely as is declared by the outward behauiour of the body. And ſo for our neighbour, hee commandeth vs to loue him not outwardly onely, in ſalutation, courteſie, and good ſpeeches, but inwardly alſo as our ſelues, that is, in truth, conſtantly, feruently, and without guile and diſſimulation. Therefore all the obedience performed to God, muſt proceed from within, and come from the heart, elſe it ſhall be no whit acceptable to him: that which groweth without, if it come not from the root of ſinceritie within, ſhal affoord no comfort to our ſelues: but if wee will that our outward obedience bring forth any fruit to our owne ſoules, or glorie to God, wee muſt looke that it haue it beginning from an vpright, ſound, and faithfull heart. Now then our obedience ſhall be ſpirituall, when it proceedeth from the ſoule, and is done to a good end: but whatſoeuer is done for merit, as the Papiſts do, or for vaine glorie, as the Scribes and Phariſies did; this is not ſpirituall, this proceedeth not from the loue of God, but from ſelfe-loue: this is a reflectiue kinde of friendſhip, that maketh vs doe ſomething vnto others, that they may recompence vs againe, with the like or a better reward. But then is our obedience true and vpright, when it commeth from a good heart, with deſire and purpoſe to ſhew our obedience to God, and our loue to men. Reu. 2. 23.

All theſe words.

GOd ſpake not the firſt Commandement onely, nor the ſecond or third, and left there: but he ſpake them all; and gaue as ſtrict a charge to keepe euerie one, as any one; and no one was vttered by Gods voice, or written with his owne finger more than the other. Whence is to be learned, *Doctr.* that whoſoeuer will haue any true comfort by his obedience to Gods law, muſt not content himſelfe to looke to one, or two: but muſt make conſcience, and haue a care to keepe them:

them all and euerie one. First, because hee that is the author of one, is the author also of all the rest; and he that hath promised a reward for keeping one, hath promised a reward also for keeping all: and hee that threatneth to punish the offender, doth not say, if thou breake this, or that, thou shalt be cursed: but he that continueth not in all without exception, is accursed; and liuing, and allowing himselfe in the breach of any one, shall bee sure to beare the wrath of God, as guiltie of all. For hee that doth many good things, and yet alloweth himselfe to bee disobedient but in any one thing, stands in danger to reuolt continually, and to become a wicked and open persecuter. As this was *Herods* case, hee did many things according to *Iohns* preaching, and did heare him gladly, and for other commandements was reasonable willing to bee ruled; but for the seuenth hee must needes haue a dispensation; and hee kept this resolution; that let all the Preachers in the world say what they would, he would not be brought to leaue his incest, nor to part with his brothers wife. Therefore wee see how soone hee fell to breake, first, the third commandement, in swearing to that light and wanton woman, to giue her whatsoeuer shee should aske, and then also hee grew to persecute *Iohn*, and cut off his head, so taking libertie to himselfe to breake the seuenth commandement, hee cast off all care and regard of the rest. So the young man in the Gospell, he thought himselfe in a good forwardnesse to heauen, and indeed hee had done many things, and many good parts were in him, so that Christ himselfe did loue him: but when Christ had told him, that one thing was lacking, and that hee must sell all that hee had, and if he did so, hee should be no loser, for he should haue an inheritance (but then he must know where his inheritance should lie, and whence hee must looke for his reuenewes, namely from heauen) then hee looked sadly, and went his way. He could haue beene content to haue had that inheritance, that Christ spake of, so that he might keepe his earthly possessions too: but if the question were, whether he would take heauen or earth, he chose rather to leaue heauen, then to part with earth. So that hee that liueth wittingly and

Reas. 1
2
1 Tim. 3. 10. Deut. 27. 26.
3
Mat. 6. 20
Mat. 19. 22.

and purposely in the breach of any one commandement, fals away from the rest: as contrarily hee that hath respect to all the commandements, is sure that hee shall neuer be confounded. Psalm. 119.6. And so *Iames* saith, Chap. 2. verse 10. *He that keepeth all, and breaketh one, is guilty of all*: not meaning, that if one through infirmitie slip into any fault, he was straightway guilty of the whole law (for it may be truly said, that hee that breaketh all through weakenesse, not allowing himselfe in it, but striuing against it, and crauing pardon, is guilty of none) but this he meaneth, that whosoeuer seemeth to keepe all the other commandements, and yet will willingly maintaine, and beare with himselfe in the breach of one, he did neuer performe any true obedience vnto any. Though one be no theefe, yet if he be a Sabbath-breaker, he breaketh the whole law. For if one aske him, why do not you commit adultery? and hee say, because God commandeth that I should not, then he would keepe the Sabbath also, for they be both alike the commandements of God: but if it be not because God commandeth, then he doth not obey the law, but serue himselfe. Therefore he that makes no conscience of all Gods lawes, hath no soundnesse and fidelity in him, because he doth not remember that God spake all these words.

The vse of this is, first to confute Popish religion, and to prooue that they be altogether carnall and sinfull people, and make no conscience of any law of God; because, for the second commandement, they doe wholly allow themselues to breake it: for the scope and summe of that commandement is, that wee should serue God, not according to our owne inuention, but according to his will: but their religion, what is it but a meere deuice of mens braines? And what doth it consist of, but of the precepts of men? For where doth the word of God teach them to make *Images* lay-mens bookes? Nay doth not God directly call them teachers of lies? And what warrant haue they for their Masses and pilgrimages, and such other stuffe, wherewith their religion is pestered? Therefore they be hypocrites, and make no conscience of any of Gods commandements. And most of them haue no care of the Sabbath, but haue more regard of their Idoll holy *Vse* 1. Haba. 2. 18.

daies, which the Pope hath appointed, then of the Sabbath day, which God hath commanded. So, for most carnall professors among vs, who almost is there that regardeth the Sabbath, and feareth to breake it, any further then the law of man will take hold of them? & some be afraid, lest, if it be knowen, they should be reproued for it publikely, and the Minister would let the heare of it in the Church. But if they could keep themselues close from the Magistrate & Minister, would not most men willingly bee following their businesse that day? This is to proclaime themselues hypocrites, & that they haue no feare of God, nor regard of him in their harts. Oh but they hope they are good Christians, and do keepe the law of God, for they doe not steale, nor sweare, nor lie: but doe they not know that God spake all these words, & therefore he hath no sound heart, that addicteth not himselfe to keepe them all?

Vse 2. This must teach vs also, that when wee see that God doth not blesse vs according to his promises made to those that feare him, then wee must examine our selues diligently concerning our obedience to this his law, whether we liue not in some sin, or whether some old sinne lie not in vs, which hath neuer been repented of: for certainly God laieth no punishment vpon vs, but onely for contempt, or neglect of his law. Wherefore, when he strikes vs, we must begin to examine our obedience. So did *Iacob* in *Genesis*, when his sons *Simeon* and *Leui* had committed that cruell fact, and he was therefore become odious in the sight of the people of the land: then hee knowes that there could not be such trouble without, if all were well within. Therefore he begins to search his family, & to see how all things went there, and then he perceiueth presently the cause of all these stirres; for his house was stained with Idolatry, his wife had gotten her fathers Idols, and many of his people were infected with superstition. Then no wonder, though there were such troubles abroad, when there was such disorder at home. Therefore he purgeth his house of all this filthinesse, and burieth all these Idols in the ground, that they might neuer hurt him or any of his any more. Also this serueth for the singular comfort of all Gods children, that sith al these be Gods Commandements, euen al as wel as one,

Gen. 35.

therefore

therefore they ſhall haue power alſo to obey them all, as well as one. For that God that hath enabled vs to keepe ſome, can as well ſtrengthen vs to keepe all the reſt: becauſe that power which we haue to obey one, is not from our ſelues, but from the worke of God in vs. And indeed God doth not giue vs theſe lawes, that we ſhould imagine we can obey them of our ſelues, but that (ſeeing our owne wants) wee ſhould goe to him for helpe. Why then ſhould not euery Chriſtian hope to bee able to yeeld obedience to God, in whatſoeuer God commandeth him? As God witneſſeth this of *Dauid*, that he was a man after his owne heart in all things, ſaue in the mat- 1. King. 13. 5.
ter of *Vriah*: for there he ſinned preſumptuouſly, his hart was vpright in all things elſe. And likewiſe as it is ſpoken of *Za-* Luke 1. 6.
charie and *Elizabeth*, that they were perfect and vnblameable in all things: (not that they were quit from all infirmities, or had not their faults as well as other Saints, but they were vpright and ſincere, their hart was true with God) euen ſo God can and will giue grace vnto all his, to obey euerie one of his commandements with a true and vpright obedience. So that no man ought to diſcourage himſelfe. But oh, will ſome ſay, for other things I haue ſome hope that I ſhall ouercome them: but I ſhall neuer get the better of this or that ſinne while I liue. Well then other ſins you hope you can ouercome: but whether haue you power to ſubdue them by any vertue of your owne, or from the working of Gods ſpirit in you? If you ſay from your ſelfe, then you ſpeake ignorantly and fooliſhly: for fleſh cannot kill any ſinne, this muſt be the worke onely of God: but if you ſay that Chriſt Ieſus did giue helpe vnto you againſt them, why ſhould you doubt of victorie againſt this? He that gaue you abilitie to ouer-rule your fleſh in ſome things, cannot hee giue the like in all? Yea, this very mercy, that hee hath giuen you a diſpoſition and power to obey him in one commandement, is a ſure teſtimonie to you, that hee will doe the like in the reſt; ſo that, by humble, faithfull, and feruent praier, you craue this grace at his hands. This therefore which he ſaith, God ſpake all theſe words, is a maruellous encouragement to the Saints; that therefore, feeling their wants in any

duty, they may goe to God and say, Lord, thou art the author of all these Commandements alike, and the keeping of them all pertaineth to mee as well as to any other: thou knowest, O Lord, that there is no power in mee to obey the least of them; therfore I come now for helpe and grace from thee, to make me obedient to all as well as thou hast to some: so wee shall obtaine grace to keepe euery one, as well as any one.

I am Iehouah.

THis word signifieth the essence of God, and his absolute perfection in all his attributes. It is expounded in *Hebrewes* 13.8. *Christ yesterday, and to day, and the same for euer*, and *Reuel.* 1.4. *he that was, and is, and is to come.* He that is the selfe same in all his properties euermore, as hauing his being in and of himselfe. It declareth, first, Gods eternitie, whereby he differs from all creatures, whereas men and Angels, though they be euerlasting, and so shall haue no ending, yet they be not eternall, for they had a beginning from him, as other things had, but hee from none. Also power, and wisdome, and mercy, and iustice, and such other things which are properties in men and Angels, in him are natures: in vs they are weake and imperfect, in him absolute and perfect. Men and Angels are strong, mercifull, iust, patient, true: but hee is strength, mercy, patience, and truth it selfe: in them these things are qualities, and finite, and therefore changeable: in him essentiall and infinite, and consequentlie vnchangeable.

Vse 1. Act. 17. 28. This must teach vs earnestly to seeke his loue and fauour; which if wee haue, nothing can hurt vs: *for in him wee liue, moue, and haue our being.* Hauing his loue, we haue all power, wisdome, and counsell on our side. If he be perfect in himselfe, and all creatures haue, what euer they haue, from him, what need wee feare (he being with vs) what all the creatures can doe against vs? seeing that all their power is deriued from him, and vsed at his direction. We see among men, if there be one whose estate depends wholly vpon his Landlords courtesie, that may put him out, and beggar him when hee please, how carefull he is to please him, and haue his fauour,

lest

leſt through his diſpleaſure hee ſhould bee turned out of all. So is it with all the men on earth: they be all Gods tenants, and that at will: no man holdeth any thing by leaſe for an houre: our breath is not our owne, but his. Jt is at his appointment what ſhall become of our ſoules and bodies, whether they ſhall bee ſaued or damned. And hee is ſuch a God, whoſe anger is an eternall anger, and his wrath an eternall wrath, and his plagues euerlaſting plagues: therefore how carefull and diligent ſhould we be to pleaſe him? And then wee ſhew our ſelues to beleeue his power and infiniteneſſe, when it is our greateſt care to ſeeke his fauour. Dan. 5. 23.

Secondly, this is for the conſolation of Gods children. Js God the ſame for euer, and that in his dealing to his children? And hath hee heeretofore vſed his power for their defenſe? his wiſedome for their direction? his mercie for their comfort? Then hee will doe the ſame ſtill to vs alſo. Therefore when any of his children haue beene brought into great miſerie, and that for their ſinnes, as *Manaſſeth* was to that hard caſe for his great wickedneſſe, yet when he repented, and betooke himſelfe to praier, we ſee God heard him, and holpe him both out of his ſinnes and miſery. Did he deale ſo with him? Then the queſtion is, whether hee be *Iehouah*, or not, whether the ſame for euer, without any change. If hee bee (as ſure hee is) then he muſt deliuer vs alſo when we call vpon him. But are wee ſure to bee deliuered out of this trouble, and to be ſet out of this debt, or temptation, if wee call vnto God? This we are ſure of, that if wee crie to God, hee will deliuer vs from our ſinne, and from the puniſhment of it: or if the croſſe doe hang ſtill vpon vs, hee will ſweeten it with ſome ſpirituall comfort, and ſtrengthen vs, that wee ſhall bee able to endure it, and ſo recompence it with heauenly grace, that wee ſhall gaine more in the ſpirit, then we loſe in the fleſh. But vnleſſe that wee beleeue that God is *Iehouah*, and immutable, all the hiſtories of the Scripture are made vnprofitable vnto vs: then we haue no vſe nor comfort of thoſe things which we heare and read: as how God bleſſed *Abraham*, and deliuered *Iacob*, and did many wonderfull things for his people in former time. But if wee hold *Vſe* 2.

this firmly, that God is the ſame for euer, this is ſure, that whatſoeuer good thing he did for them, he will doe the like for vs, if we vſe the ſame means. So alſo if any one hath found in himſelfe, that at ſuch a time I was in great troubles and terrors, and then I praied vnto God, and I know that he heard my praier, and helped me. Are you certaine that God did heare you when you cried heeretofore? Then you may bee farre more ſure of this, that if you crie againe, hee will heare you againe, elſe he ſhould not be *Iehouah*. If hee haue beene yours once, he is yours ſtill, and will be yours for euer.

3. This is alſo for the terror of the wicked. Is God *Iehouah*, conſtant, and vnchangeable in his iudgements? Then looke what plagues proud perſons haue had heeretofore, the ſame ſhall they haue now, ſo ſure as God is true, vnleſſe they repent and ge pardon in Chriſt. Hath God plagued theeues, and adulterers, and prophane perſons in former times? Hee is *Iehouah*: let them looke to it: it is his name and nature, to hate and plague them that be ſuch, euerlaſtingly; vnleſſe there be repentance on their part, and pardon on his. Likewiſe, can any one ſay by experience, I fell into ſinne heeretofore, and then I got a wound to my conſcience, a blot to my name, and hurt to my body: then as ſure as the Lord liueth, as ſure as God is *Iehouah*, without change; ſo ſure make account to ſpeed as ill in ſinning now, as you did before. Many that did ſteale before, and were brought to ſhame, and could ſcarce ſaue their liues; yet when they are deliuered, will fall to it againe, but yet farre more cloſely (as they imagine) and with much greater skill in the trade: and then they thinke all ſhall be well. But who found them out before? Did not the righteous God, that will reward wicked men according to their wickedneſſe? Then be ſure, that as he hath already ſhewed his power, iuſtice, and anger againſt their ſinne; ſo vpon like prouocation, he will doe the like againe. Let not them looke for better ſucceſſe in their latter ſinnes, then in the former, ſince God remaineth conſtant, and is both able and ready to puniſh them.

So ſome haue plaid the filthy perſons, and God hath ſhewed it to men, to their diſcredit: will they then fall to it againe,

gaine, and thinke they can hide it? No, they ſhall not, for God will reueale it. Though they may thinke God will bee careleſſe of them, yet hee will not be careleſſe of himſelfe, and his owne name. As ſure as hee is *Iehouah* that brought them into the pikes before; ſo ſure, if they turne againe to their filthy vomit, he will bring them to ſhame againe; either in this life, to make them repent, and iudge themſelues: or if not, then ſure in the life to come, where the burden ſhall bee much more heauy, and intolerable vpon their conſcience, and ſhall preſſe them downe to hell. It is a wholeſome medicine for ſuch ſinners, to come to ſhame heere, that, if it may bee, they may be brought to repentance and amendment.

So much for the name of God, *Iehouah*; that he is without change, or ſhadow of change: what euer he hath done, hee will doe the ſame for euer.

Thy God.

THE former argument of obedience was taken from Gods nature, that hee was eternall in iuſtice to puniſh ſinners, and in mercy to reward his children. Now this is from his goodneſſe, *I am thy God*; almighty indeed I am, infinite, eternall, and perfect; yet ſo as that I abaſe my ſelfe to take care for thee, to haue a louing heart toward thee, and to be thy father, and to make thee my childe; to be thine huſband alſo, and to make thee my ſpouſe; one that haue promiſed to giue thee all good things, and to remoue all ill things from thee: this is to be thy God. If God had ſet downe only his infinite Maieſtie and greatneſſe, and his glorious incommunicable name, that would haue feared vs, and made vs flie from him: but now he encourageth vs by this, that he is our God, and giues vs theſe commandements for our owne benefit, and becauſe he loues vs.

The doctrine hence gathered, is, that if euer we will obey God in ſoundneſſe, then we muſt know him to be our God, to haue tender care of vs, to loue vs, and that we ſhall ſpeed beſt, when we yeeld moſt obedience to him. And this reaſon *Moſes* ſtill vrgeth vpon the Iſraelites: Thou muſt obey him, and heare his voice, for hee is the Lord thy God, that loues thee, and careth for thee.

Doctr. If we will euer obey God in ſoundneſſe, then we muſt know him to be our God.

Reaſon will ſhew this: for if we heare that God is infinite in power, and doe not withall know that he is our God to vſe his power for our good, then it makes vs feare, becauſe we know not where to hide our ſelues from him; when wee heare his infinite iuſtice, we quake and tremble: as nothing vexeth the theefe more, then to heare of a iuſt Iudge, for then he hath no hope of eſcaping, vnleſſe he haue a pardon, and know that the Iudge comes to deliuer him, and to doe him good. Alſo when we heare of Gods patience, and goodneſſe, and mercy, this will be but a vexation to vs, vnleſſe wee know that he is good and mercifull to vs. This addeth to the griefe, to heare that God is good, if we muſt not feele it. For then the wicked heart obiects thus: They preach much that God is mercifull, gratious, &c. But what is this to mee, that he is ſo to others? I am ſure he is not ſo to me: I ſhall fare neuer the better for it. This vexeth the guilty conſcience, to heare that ſuch good things are laid vp in ſtore for Gods children, and yet he muſt taſte of none of them. As for a beggar, that hath nothing, to heare tell of large poſſeſſions, and great reuenewes, that muſt be left to ſuch and ſuch a one, this is tedious vnto him, and makes his miſerie more bitter; and in this caſe, till men be perſwaded that God is their God, they count it bootleſſe to pray; and as for giuing of thankes, they want matter and arguments. So that nothing can mooue or allure vs to ſeeke God, till we know that he is good to vs, and will giue vs ſaluation. Therefore if euer we would yeeld any cheerefull obedience to God, let vs labour to feele the truth of that which God ſpeaketh, that he is our God, our Sauiour, and hath done more for vs then any other can, and therefore we will obey him aboue all.

Vſe 1. To this end then wee muſt examine whether God hath wrought thoſe things in vs, which hee doth in thoſe whoſe God he is. As firſt, for God the Father, he regenerates, and begets vs anew by the word of truth: try then, whether wee haue this note in vs or not. Doth the word of God abide in vs? Hath the immortall ſeed made vs new creatures, and begun to worke immortalitie in vs? Then conclude, Sure God is our God.

Iam. 1. 18.

Secondly,

Secondly, God ſheds his loue abroad in the hearts of his children, and makes them cry *Abba* Father. This is not ſo in men: they, when they beget a ſonne, cannot beget a childe-like affection in him: but oft times the children are rebellious and ſtubborne: but if God beget a childe to himſelfe, by the ſeed of his word, he makes him affected to him, as to his father. If then we haue this affection to God, that we loue him as our father, certainly this is his worke, and we are his children. Rom. 8. 15.

Alſo God the Sonne, Chriſt Jeſus, where he comes, he kils ſinne, he abates our luſt and worldlineſſe, and workes a freſh ſpring of grace and holineſſe: but if we feele no worke of his death in vs, to mortifie our ſinne, then how can we know that he died for vs? If the power of his reſurrection haue had no effect in vs for our ſanctifying, how can wee beleeue that hee did riſe againe for our iuſtifying and quickning? So, for God the holy Ghoſt, where he commeth, he conuinceth the world of ſinne. Before, a naturall man can ſay much for his ſinne, he can defend it, and hath wit to alleage many things for it, and will hold vp his head in maintenance of it: but when Gods ſpirit once entreth into the heart, that ſets him downe, and makes him he cannot looke vp, till he haue confeſſed his ſin, and craued pardon, and beene aſhamed of it thorowly. But many there be that would be thought to haue Gods ſpirit, yet will not be reproued: but that is verified of them, that is ſpoken of the foole in the Prou. 27. 22. *Bray a foole in a morter, as wheat is braied with a peſtell, yet will not he depart from his follie.* But if Gods ſpirit reproue and checke thee for thy ſinne, and make thee feare; bleſſed art thou, for God is thy God. Gal. 5. 24. Iohn 4. 14. Iohn 16. 8.

Oh but I am more troubled and terrified now then I was before. True: and it muſt bee ſo. For Gods ſpirit, where it takes place, muſt needs conuince men of ſinne. For it is not (as many thinke) a matter of wit, to ſtand in defenſe of ſinne, and bee able to ſpeake for a bad thing, but it is a matter of luſt; for where luſt hath dominion, it whets the wit to ſpeake for it, and the diuell helpes: but if Gods ſpirit come once, it driues to a plaine confeſſion, and caſts downe Satans dominion, and then luſt ruleth the wit no more. Alſo the fruits

of

Gal.5.22. of the ſpirit are loue, ioy, peace, &c. Then trie thy ſelfe in theſe things; not to haue beauty and ſtrength (for a Bull or a Lion is ſtronger then a man, and many other beaſts too) but to haue patience and gentleneſſe, and a moderate ſpirit to adorne thy minde, theſe bee ſure ſignes of Gods ſpirit. Alſo Rom.8.15. the holy Ghoſt makes vs able to cry *Abba* Father; it makes vs able to breath out our requeſts vnto God, and to powre out our ſupplications before the moſt high: if we haue this ſpirit of praier, then it is plaine the holy Ghoſt is ours. So that, if God the Father haue regenerated vs, and Chriſt haue killed our ſinnes, and the holy Ghoſt hath made vs aſhamed of them and to confeſſe them, likewiſe if it worke in vs loue, and patience, and moderation of our affections, and make vs able to pray vnto God, then God is our God, and this will make vs obey: but if this be ſhaken, all is ſhaken: for this is the foundation of all obedience.

But men will ſay they haue a faith, and beleeue in God: which if they had, it would bring foorth obedience, and haue workes. For how can they chuſe but obey God, if they hold this ſure, that God loueth and regardeth them, and will giue them a reward for euery good thing that they doe? And this euery one muſt performe, that will ſay, God is my God.

Vſe 2. And heere is to bee remooued the iniurious dealing of the Papiſts: who, as themſelues are iuſtly debarred from the aſſurance of Gods mercy, becauſe they reſt on their owne merits, ſo would they depriue all others of the comfort of perſeuerance, making this a certaine point of their religion, that no man ſtands certaine of ſaluation: and by this meanes they hinder men from cheerefull obedience, and cut off all ſound thankfulneſſe.

Which brought thee out of the land of Egypt, *out of the houſe of bondage.*

NOw he proues himſelfe to be their God, becauſe he had done ſo wonderfull things for them, in their maruellous deliuerance, that though *Pharaoh* and all Egypt was againſt them, and (which was worſt of all) their owne vnbeleefe, yet God broke thorow all, and ſet them free.

Out

Out of the land of Egypt.

THis Egypt was a Country subiect to much Idolatrie and superstition, and therefore exceeding dangerous to dwel in, *Ezek.* 20. 7. 8. In which respect, *Rome* is compared vnto it, as to *Sodom* for filthinesse, *Apoc.* 11. 8. Hence wee learne, that it is a great fauor of God, to be deliuered from idolatrous places. Though they had enioied there as great commodities for their bodies, as they were pressed with burdens and bondage, yet this were a preferment, to bee drawen out of such perill for their soules. *Iosua* 24. 23. reckons it among the principall and memorable mercies of God to *Abraham*, that he brought him out of *Vr* of the Chaldeans, where his ancestors serued strange Gods: yet it was a Country very fertile and delightfull, wherein his kinred and acquaintance dwelt; and his owne native soile, wherein he had beene borne and bred. For they that conuerse and abide in such places, are in danger to be corrupted with that pestilent contagion, *Apoc.* 18. 4. As the Israelites had beene, as appeareth by the golden Calfe, which they were so ready to make in the wilderneſse: or else they must daily vex their owne soules, and be vexed by others, as *Lot* was for their corporal vncleanneſse of *Sodome*. *Doctr.* A mercy of God to be freed from dwelling in idolatrous places.

And therefore iust cause haue we to magnifie the name of our gratious God, who hath freed vs from as great a perill, with lesse difficulty, and more ease. We are translated out of Egypt and Babel, yet without trauell or iourney. Our places are swept from that vncleanneſse at home, and Ierusalem is come to be situate in our land amongst vs. *Vse* 2.

This also serues much for the reproofe of them that onely looke to their bodies and present estate, without any regard to their soules: and therefore whithersoeuer their commodities lead them, there they plant themselues. Be the townes or families neuer so superstitious, that is not respected: so that gaine and honour may arise to them from thence, there they will dwell, and there they will match their children. But *Abraham*, Gen. 24. 8. was most carefull to auoid this, as appeareth by his charge to his seruant, *Beware thou bring not my sonne backe to the Country from whence I came.* *Vse* 2.

That

That was the land of his natiuity, where himselfe had been borne and brought vp: there dwelt his Country-men, acquaintance, friends, and yet he would not suffer his sonne to be there planted, from whence he himselfe had beene transplanted: not because there was no likelihood of wealth or liuing, but because there was perill of sinfulnesse and infection, as he well knew by former experience in himselfe and his ancestors. And therefore the very motion of reducing *Isack* backe thither, mooued him to so earnest a charge to his seruant, to be very wary to auoid it. As if he should haue said, So farre as thou doest respect thy duty towards mee, so farre as thou meanest to discharge the trust committed to thee, so farre as thou beareſt any loue or tender affection to my sonne, so heedfully looke to this, to make no conclusion for *Isaac* to returne into those Countries.

Out of the house of bondage.

Doctr. God will deliuer his children out of all miseries.

IN that God deliuered them from this bondage, notwithstanding the extremity of it, this doctrine is gathered, that whatsoeuer miserie Gods children be in, yet hee will deliuer them: for this is not written for them, but for vs.

They were vnder a long and strong affliction for many yeeres space, vnder tyrants, that whipped their bodies, and scourged them, and put them to labour aboue their strength, and (which was a most intolerable vexation) made the parents drowne their owne children. None euer intreated any so spightfully as they were vsed, yet wee see God deliuered them. So in the Psalme he saith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor mony, for of that they are oft times bare enough; nor friends, for sometime they haue none; neither yet their strength, for they are often weakned and brought full low: but God will deliuer them. Let men get righteousnesse, and faith, and the spirit of praier, though they were in an iron fornace vnder *Pharaoh* his tyrannie, in an house of bondage, let them but cry, and from thence God will deliuer them.

Psal. 34. 19.

So in *Esters* time, a wonderfull affliction it was, that the day of execution was appointed, when all the godly should be put to the sword, not one to be left aliue. But now, when they

they could cry vnto God, and had not elſe to goe vnto but him, and him they would goe vnto, and ſtay vpon, knowing that he could helpe them if hee would, and would alſo for his promiſe ſake deliuer them: then we ſee, the day that was appointed for their ſorrow, turned to their ioy; that which was purpoſed to bring deſtruction vpon them, brought deſtruction vpon their enemies; and the day of their moſt extreme captiuity prooued to be the day of their moſt ioifull deliuerance.

And it muſt needes bee ſo: for elſe God ſhould loſe the end of his corrections, for hee corrects them to make them partakers of his holineſſe. But if he ſhould ſuffer them to pine away, and to eat vp their hearts with griefe, this would not make them more holy, but more ſinfull, and therefore hee ſaith, hee will not let the rod of the wicked lie alwaies vpon the righteous, leſt hee put foorth his hand to euill. Noting, that if the godly ſhould bee too much afflicted, they could not hold out, but would turne aſide to ſinfull courſes: but God will none of that, for then he ſhould miſſe of his intent. So he ſpeakes in another place, Eſay 57. 1. that he *will not alway chide, leſt the ſpirit ſhould faint before him*: Shewing, that if hee ſhould not moderate the croſſes of his Saints, they would faint, and periſh vtterly, and then hee ſhould bee the loſer. *Reaſon.* Heb. 12. 10. Pſal. 125. 3.

If a man in taming his Colt, ſhould breake his backe, or otherwiſe ſpoile him, the Maſter ſhould not onely hurt his beaſt, but alſo hinder himſelfe: in like manner, when God comes to his owne elect, which before their calling *are* (as *Iob* ſpeaketh) *wilde Aſſe colts*, vntamed and vnruly, he will maſter them, and humble them, and make them ſtoupe, but he will not breake, deſtroy, or conſume them: for then the dammage were his owne, he ſhould croſſe his owne purpoſe, which is to bring them to life. Iob 11. 12. Heb. 12. 1.

Therefore Gods children may be aſſured of comfort; and a happie end ſhall follow an vncomfortable beginning; a ioifull deliuerie ſhall come in ſtead of a grieuous ſeruitude.

The vſe of this is to teach vs neuer to faint vnder our croſſes and troubles: be they what they will bee, neuer bee diſcouraged. *Vſe* 1.

couraged. God is *Iehouah*, that can helpe, though men will not: yea though all were against vs, as *Pharaoh* and the Ægyptians were against *Israel*, and none would moue the hand to aid vs, yet his helpe is sufficient to preuaile against all. For, hath God deliuered vs from the yoke of sinne and Satan, and from the bondage of vnruly lusts? and shall not he be able to set vs at liberty from weake men, that can only oppresse our flesh?

Hath he remoued the tyranny of sinne, which would haue damned our soules? And cannot he giue vs refreshing from the miserie of our bodies? If God deliuer from sinne, death, and hell, neuer faint, as though he could not rid vs from outward afflictions: if he haue ouercome the greater, the lesser shall not withstand him. God gaue vs freedome from those things that are simply euill (as sinne is) and the cause of all ill: then it is easier to succour vs against those which are not in themselues and of their owne nature euill, but often are turned into blessings.

So that if Christ haue washed vs from our sinne, the worst and forest enemie, (for all the world cannot wash away one sinne) then neuer feare these lesse matters.

Oh, but this makes me doubt whether I am Gods childe or not, because I haue such long and firie troubles: if God loued me, would he afflict me thus? Then looke to this people heere, they were the best Nation vnder the Sunne, and none so good as *Israel*, euen then, when they were thus pressed vnder *Pharaohs* crueltie. All other people were but as thornes, they were the Rose: other were but harlots, they the Lords Spouse: yet they were afflicted, and that indeed to keepe them from vngodlinesse and worldly lusts, and consequently their owne damnation. So that, outward ease is no sure signe of Gods fauour, else none should haue beene so much in Gods fauour, as the Sodomites, Canaanites, and such like; for they had all the ease, wealth, and outward prosperitie of the world. And before the floud, *Cames* children had all the glory of the world on their side. They found out Musicke, and keeping of Cattell, and other arts, and all must be beholding to them. But let vs keepe Gods fauour, let vs

Gen. 4. 20. 21. 22.

feare

feare him, and pray vnto him, and then our long and ſtrong croſſes ſhall bring long and ſtrong comforts.

Secondly, let vs learne hence to prepare for croſſes, ſince Gods children may be ſore afflicted: elſe little doe we know how they will ſting vs when they come. It is our beſt courſe therefore to get wiſdome, while the price is in our hands, to labour to get patience, and to acquaint our ſelues with God, that wee may ſeeke to him, and wait for deliuerance at his hands. For that makes croſſes ſo tedious and greeuous, when they hit vs on the bare: whereas if wee had patience to beare them, and faith to empty our hearts by praier, they would be eaſie. Nothing makes afflictions ſo burdenſome, as when they meet with an heart in which remaineth ſome ſinne vnrepented, or ſome paſſion not ſubdued. But if with faith and patience we would yeeld our ſelues to Gods will, we ſhould be as quiet as Lambes, as Chriſt was, *As a ſheepe before her ſheerer*, dumbe, anſwered not a word. So *Paul* in the Acts, when they perſwaded him not to go to *Ieruſalem*, ſaid, *What doe you weeping, and greening mine heart? I am ready to die for Chriſts ſake at Ieruſalem.* He could be content to giue his fleſh to be whipt, and his body to be impriſoned, yea and his life alſo to be ſacrificed for Chriſts ſake. Nothing could bee too much or too deare to beſtow vpon him. Eſay 53.7. Act.21.13.

Prepare therefore for croſſes, and we ſhalbe able to beare them. But if we goe on in a fooles paradiſe, and thinke, indeed this world is a vale of teares to others, but to me it ſhall be a place of pleaſure: they muſt haue trouble, but I muſt haue eaſe: then, when, in ſtead of ioy, we finde griefe that we looked not for; and we dreamed of credit, but there comes nothing but contempt; we imagined that God ſhould lift vs vp higher and higher, and he caſts vs downe lower and lower; this caſts vs into ſuch deſperate paſſions, that we are neither fit to ſerue God nor man.

All this would be helped, if wee could thinke Gods children haue in all times ſuffered afflictions, it is the lot of the righteous, and I muſt looke to taſte of the ſame cuppe, and therefore labour before hand to get patience, and to truſt in God, and to looke for helpe at his hands. Then wee ſhould be

be like *Moses*, that in all those trials, when others were at their wits end for vexation and feare, was quiet and still, and God deliuered him out of all, as he will doe vs also, if we will (as he did) patiently rest vpon him. So much of the Preface.

The first Commandement.

Now follow the Commandements, whereof the first is contained in these words:

Exod. 20. 3. *Thou shalt haue none other Gods before my face.*

The more goodnesse God exerciseth towards vs, the more neerely wee should cleaue to him.

FRom the inference, that God will haue them therefore keepe this Commandement, because hee had deliuered them from the bondage and slauerie of *Egypt*, we learne, that the more goodnesse God exerciseth towards vs, the more neerely we are to cleaue to him. Deut. 10. 14. 15. *Behold, heauen and the heauen of heauen is the Lord thy Gods, and the earth with all that therein is: notwithstanding the Lord set his delight vpon thy fathers to loue them, and did chuse their seed after them, euen you aboue all people, as appeareth this day,* Deut. 10. *&c.* ver. 20. *therfore thou shalt feare the Lord thy God, thou shalt serue him, thou shalt cleaue vnto him, and sweare by his Name.*

Vse 1. This serues to teach vs, that as they were to be stirred vp to obedience for their deliuerance by *Moses*, so we much more for our redemption by Christ: as we are also taught, Luke 1. 74. *That we, being deliuered out of the hands of our enemies, should serue him without feare all the daies of our life, in holinesse and righteousnesse before him.* For that is more excellent then the deliuerance out of bondage, by how much the state of vnregeneration is more greeuous then their corporall thraldome.

In that, men tyrannized ouer them: in this, the diuell, sin, and death: there the body only was tormented, heere body and soule: there was some intermission, this is perpetuall, day

day and night: there death made an end of their miserie, here it begins it.

Then it reproues them, who the more they be freed from outward misery, the more they be in slauerie to their inward corruptions, and least subiect to Gods holy will. And therefore the Prophet, *Ier.* 5. 5. complaineth of the great men, that they were the greatest rebels against God: hee tooke off the yoke of want and miserie, and they shooke off the yoke of obedience. *Vse* 2.

Thou shalt haue none other Gods but me.

THE drift of this commandement is, that we should sanctifie God in our hearts, and giue him his full priuiledge aboue all his creatures.

First of the negatiue part: to haue none other Gods, is not to haue any thing whereon we set our delight, or which wee esteeme more then God. The doctrine from hence, is, that we must suffer nothing to withdraw our soule, or any thing in our body, or soule, from God. For whatsoeuer withdraweth any thing in vs from God, that is a strange God vnto vs. That is euery mans God, that euery mans heart is most set vpon. Whatsoeuer the minde of man is more carried after then the glorie and seruice of God, that is another GOD to him. As for matter of commoditie, if a man set his hope and his trust, and his heart vpon his wealth, this is Idolatrie. As in *Iob* 31. 24. *If I made gold my hope*, &c. So the rich man in the Gospell made his wealth an Idoll, because hee trusted in it, and did worship to it: for heere hee speakes of the inward worship of GOD in the soule. If one then relie vpon wealth, and thinke himselfe safe when hee hath it, and vndone if it bee taken from him; this is to make goods his gods, and gold his hope. For if his hope bee gone with his goods, what was his hope before? If when his riches depart, his confidence also departeth: did he not say to them afore, Thou art my confidence? So couetousnesse is called Idolatrie: not that men bow downe their bodies to it; but, (which is worse) their soules and affections, their wit, memorie, vnderstanding, yea all their faculties stoope to that; which should onely stoope to God. So that hee that loues *Doctr.* Nothing should withdraw vs, or any thing in vs, from God. Luk. 12. 29. Col. 3. 5.

C riches

riches aboue measure, and sets his heart vpon earthly things, is one of the worst sort of Idolaters.

In like manner, pleasure, and what other thing soeuer a man hunts after, more then after Gods glorie, is another God vnto him. As the Apostle speakes of some voluptuous persons, who would haue thought it an iniurie, if one had told them that they worshipped not God, but their bellies: for they, no doubt, tooke themselues to bee professours of Religion, and seruants of God, as well as the best: howbeit the Apostle saith in plaine words, that they made their belly their God. For though they did not kneele downe, and hold vp their hands to their bellie, yet they set themselues more earnestly to feed themselues, then to glorifie God: and were more grieued if they were pinched in a matter of victuals and good cheare, then to see the name of God dishonoured and blasphemed, or any sinne committed. So those that giue themselues wholly to Hunting, Hawking, Dicing, Carding, or any such vaine practises, they make these things their God. For they are more glad when these things are effected according to their desire, then if any thing be brought to passe for Gods honor. And if they be crossed in any of these things, they are more vexed and troubled with it, then for swearing, or stealing, or breach of the Sabbath, or lying, or any thing whereby Gods Law is violated. So *Ier.* 17. 5. to trust in any fleshly thing is idolatrie: for, saith he, *Cursed bee hee that maketh flesh his arme*. Why, may hee not doe so, and serue God too? No, saith he, *he withdraweth his heart from God*. So that looke how much any one relieth vpon earthly things, so much he forsakes God: and in what measure he placeth his confidence in any thing else, in that measure he remooues it from God.

Phil. 3. 19.

All these vngodly men then bee worshippers of false Gods, and make those vaine things Idols to themselues. So euen *Eli* was said to honour his sonnes more then God. Though he were a good and holy man, yet being too indulgent to his children, in that hee contented himselfe onely to haue admonished them for their faults, and did not proceed to punish them when admonition would not preuaile, (as became

1. Sam. 2. 29.

became him being a Magistrate) hee honoured his Children more then God. Yet hee did honour God, and was a good man: but through infirmity, and too much loue of his Children, he was borne away from that care of the glorie of God that hee should haue had; and so did beare with them more then hee ought to haue done; and this was that sinne, for which God did so sharply both in word reproue, and in deed correct him.

The vse of this is, first to reprooue all ignorant men, and vnregenerate persons: it is certaine they haue other Gods. For euery vnregenerate man depends, either vpon himselfe, or some other thing else, neuer vpon God: as hee saith of such, *they sacrifice vnto their nets*: not that they did offer burnt offrings vnto them: but because they got much wealth by violence, they thought their riches came from that, and therefore imagined that God did not prouide for them, but that they had prouided for themselues: and so did not thinke themselues beholding vnto God, but vnto their owne hands that could finde meanes to get these outward things. So that euery carnall man sets vp himselfe, hee doth nothing but seeke and serue himselfe, and therefore is his owne Idoll, and another God vnto himselfe. *Vse* 1. Hab. 1. 16.

This serues also to humble Gods Children daily with the consideration of it: for who liues so holily, that doth not sometimes feare men more then God, and that doth not often depend too much vpon outward meanes, and hath not too great a loue of earthly things? 2

Thirdly, that wee may keepe this Commandement, wee must learne to vse all outward things, as though wee vsed them not: that so our minds, and affections, and iudgements, may be ready to serue God, and wee may also presse to doe his will. For whosoeuer sets himselfe to root in the earth, and to lust after worldly things, his heart will be so occupied, and foreftalled therewith, as that if he be called to any seruice of God, he must say, *I haue married a wife, and I cannot come*: my farme & mine oxen will not let me come: & all this while hee sets vp a strange God. But then shall we attaine to a sincere (though not perfect) obedience to this Commande- 3 Luk. 14.

ment, if wee can come to denie the world, and neuer to trust to these things when wee haue them, (for the abundance of them cannot helpe vs without Gods blessing) nor to bee discouraged and cast downe though they bee all taken away; because the want of them shall not hurt vs, if God bee with vs: for we liue by his blessing, and therefore wee must set our selues onely to rest on him, and not to leane to any creature.

Before my face.

BEcause this is the most spirituall commandement, and doth most presse vpon the heart, and we are most ready in this matter to dissemble with men, and deceiue our owne soules, therefore God doth more neerely vrge it, and saith, before me.

Doctr. Hence we learne, that it is not enough so to behaue our selues, as that no impietie breake foorth from vs before men, but wee must looke to our hearts, and see that no impietie come in Gods sight. For a man may preach and exhort others to the loue of God, and yet if he doe this for vaine glory, and not for Gods glory, to get promotion to himselfe, and not saluation to Gods people, he at that very time sets vp an Idoll in his heart. For God searcheth the heart. Therefore *Dauid* saith to *Salomon*, See that thou serue God with an vpright heart: or else, for all thine outward obedience, thou shalt doe as good as nothing. For God hath a speciall regard of the heart, and doth as well discerne the most secret things of the soule, as any man doth the outward actions of the bodie. So *Ieremie*, 17.10. *I the Lord search the heart.* GOD doth not looke on the outside onely, but on the inside also. Shewes cannot deceiue him. If we say, and sweare, and protest neuer so much that we loue and feare him, if this bee not in our soule, it is not before his face. But in his sight there is nothing but hypocrisie and dissimulation. For men first looke to the outward behauiour, and hence descend to iudge of the heart: but GOD first approoues the heart, and then the outward action. If wee see good things outwardly,

Wee must not only carry our selues before men, but our hearts also must be vpright in Gods sight.

1.Chro. 28.9.

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we are bound in conſcience to thinke well of that man: but God wil firſt ſee vprightneſſe, and then he wil account well of the practiſes that wee doe outwardly.

This then ouerthoweth them, that thinke if they can carry themſelues that men cannot blame them, then all is well: whereas this is nothing. For God ſaith, *Cleanſe thine heart frō iniquitie, O Ieruſalem, that thou maieſt bee ſaued.* No outward waſhing can doe any good, vntill the heart bee firſt well and throughly cleanſed. *Vſe* 1. Iere. 4.14.

Secondly, this teacheth vs to carrie our ſelues warily; and to feare as well ſecret, as open ſinnes, becauſe all ſecrets are open to God, and euerie hidden thing is manifeſt before his face. This Meditation helped Job, that he would not allow ſo much as a wanton looke, or by-thought, for he conſidered that God behold all his waies, and tolde all his ſteps; neither could he bee deliuered from his highneſſe. If God had ſeene them onely, and not taken any great notice of them, it had not beene ſo much: but as he ſaw them, ſo hee kept them in ſuch a remembrance, as that according thereunto *Iob* ſhould receiue his reward. In this regard *hee made a couenant with his eyes*, and did walk in feare continually, & would ſuffer no vanitie or filthines to enter into his heart. But the want of this perſwaſion, that God lookes alwaies full vpon vs, is the cauſe why men haue ſo many couetous, ſo many craftie and cruell thoughts, and ſuch impure cogitations: yea, men are now come almoſt to this height of Atheiſme thereby, as to thinke, and ſay, that thought is free. But they ſhal finde that though it be free from men, it is not free from God; and that they ſhall be liable to the ſentence of euerlaſting death and condemnation before Gods iudgement ſeate, vnleſſe they bee as carefull to cheriſh holy thoughts within themſelues, as honeſt actions; and as diligent in purifying their hearts in the ſight of God, as in walking ciuillie in the ſight of men. Iob. 31. 1. 2. 4. Thought is not free.

So much of the Negatiue part of this Commandement. Now followeth the affirmatiue. The affirmatiue part of the firſt Commandement.

Wherein we are commanded foure eſpeciall things, *viz.* To know God, to loue him, to feare him, to truſt in him. If

wee haue theſe things in our hearts, then God beares the ſway there, and is the chiefe commander of our ſoules and bodies. And firſt of knowledge: This Commandement enioyneth euerie man to know God, according as he hath reuealed himſelfe in his word, both in eſſence, perſons properties and actions: and according to his knowledge, to compoſe all his actions. As Chriſt ſaith, *This is eternall life to know thee, and whom thou haſt ſent Chriſt Ieſus.* He that knoweth God in Chriſt, hath the life of grace in him, which is called eternall life, becauſe though it hath it beginning in this life, yet it ſhall neuer ceaſe, but increaſe to an euerlaſting perfection. For if any one doe thus know God, how can hee chooſe but loue him, and truſt in him, and feare him, and do euerie thing that hee commandeth? *Pſalm.* 9, 10. *Thoſe that know thy name will truſt in thee.* So that the cauſe why men put their confidence in God, is for that they behold his power, truth, iuſtice, and all ſufficiencie: and theſe will neither put their confidence in any meanes, how lawfull ſoeuer, nor yet fall to them that are vnlawfull.

To know God. *Doct.*

Iob. 173.

As for others that doe not know him, they truſt in the meanes when they haue them, and murmure againſt God, when they be depriued of them: 1. *Chronicles.* 8. 9. *Dauid* ſaith to *Salomon*, *My Sonne, know thou the God of thy Fathers, and ſerue him with an vpright heart, and a willing minde.* This is the groundworke of all Religion, and the foundation of true pietie, to know God: for till wee knowe him, wee can neuer yeelde any faithfull ſeruice to him. VVhereas whoſoeuer knowes God aright, that hee ſearcheth into the heart and ſecret imaginations of the ſoule, will take heede how hee dooth diſſemble, and therefore hee will ſtriue to get an vpright heart, and hee will ſerue God with a willing minde. For why doe men ſo willinglie ſerue great perſonages, and are readie to imploy themſelues in their buſineſſes? but becauſe they thinke, that hence they ſhall haue honour and credit as a reward of their ſeruices. If then we did faithfully conſider that God giueth ſuch excellent wages, as that no man can giue the like (for what doth he not beſtow on them that feare him? He giues them his Sonne,

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hee giues them his ſpirit, and grace in their heart, he giues them the bleſſings of this life, and eternall in the world to come) we would ſurely ſerue him with a willing minde.

But on the contrarie, the cauſe and fountaine of all diſobedience againſt God, is, becauſe there is no right knowledge of God. As *Hoſea* complaines in his 4. Chapter, Verſ. 2. that *they lie, they ſteale, they commit adulterie, and blood toucheth blood.* But what is the cauſe of this confuſion? Becauſe there was no knowledge of God in the land: and where men know not God, what can bee looked for elſe, but all impietie againſt God, all vnrighteous dealing againſt men? Holea. 4. 1.

This plaine reprooues all ignorant perſons, that know not how many perſons there bee in the Trinitie, or at leaſt they cannot tell what any of them did for them. They are not acquainted with the properties of God, nor with his actions, they neuer thought on his name, nor pondered on his truth, iuſtice, power, mercie, and ſuch like things. Theſe may brag of loue, and faith, and hope, and confidence, and patience: but they haue none of them, for all good things flow from this, that wee know God. Therefore *Paul* ſaith. 2. Theſ. 1. 8. *That God will come with thouſands of his Angells in flaming fire, rendring vengeance to all thoſe that know him not, neither obey his Goſpell.* Theſe things follow cloſe; doth not one know God? then is it cleere hee doth not obey his Goſpell, hee makes no conſcience of it. Therefore an ignorant heart is alway a ſinfull heart: and a man without knowledge, is a man without grace: and this ignorance is ſo foule a ſinne, as that it ſhall be ſufficiēt to bring Gods vengeance vpon them: and how light account ſo euer men make of it, God wil condemne them for this, that they remaine ignorant of him: for ſure it is that ſuch men neither can or will haue regard to his commandement. *Vſe.* 2.

And on the other ſide, this muſt ſtirre vs vp to call for wiſdome, and to cry for vnderſtanding, to ſeeke for it, and to digge for it as for golde and precious ſtones. We muſt often read Gods word, and conferre and meditate vpon it; which if wee doe, it will giue vs vnderſtanding, and then wee ſhall ſee Gods properties, his goodneſſe, his loue, his Prou. 2.

ability, and readineſſe to helpe vs, and ſo we ſhall be effectually drawne to truſt in him. And indeed this often meditating and thinking vpon Gods word, is the next way to make vs like God, and to renew and repaire the image of God in vs. For, by ſeeing Christ in the Goſpell, wee are changed from glorie to glorie; & the more we know him, the more we increaſe in being like to him. So long as we know in part, we are like in part, but whē we ſhal haue perfect knowledge; then we ſhall be perfect in holineſſe, and perfect in righteouſneſſe, as hee is perfect. As 1. *Iob.* 3. 2. he ſaith. *Now it appeareth, not what we ſhall be: but when he ſhall appeare, we ſhall be like him.* And why like him? becauſe *we ſhall know him as he is.* So that the perfection of knowledge, will bring the perfection of holineſſe; and the more we increaſe in knowledge, the more all good things will increaſe in vs: and if our knowledge were once perfect, we ſhould be perfect, without weakneſſe or infirmitie.

2. Corin. 3. 18.

Loue God,

The next duety is loue. That we muſt *loue God with all our hearts and al our ſoules*, as is commanded, *Luk.* 10. The reaſon is, becauſe he is that *Iehouah* in whom we liue, we moue, and haue our being: he is our God that giues vs all good things, and can onely free vs from all ſinne and miſerie: therefore we are bound to ſettle our whole loue vpon him. And indeed this is the chiefe dutie, & the beſt fruit of knowledge. For this worketh al cheerefulnes to obey, conſtancy in obedience, patience in our ſuffering, and procureth acceptation from God for all our ſeruices. But becauſe it is ſo plaine a dutie, as that no man will denie it, it is beſt for vs to ſhew ſome marks, whereby we may ſee in what meaſure wee haue attained to loue God.

Act. 17. 28.

Markes to know whethere we loue God or no.

The firſt may be, how we delight to ſeek God in the meanes wherein he hath appointed to meet vs. For in what meaſure we can offer our ſelues to God in thoſe things wherein hee offereth himſelfe to vs: in that meaſure wee loue him. If we be willing to aske all good things, and to ſeeke comfort at his hands by prayer, and to lay open our wants to him, and as it were to conferre with God: if we be deſirous to come to heare his word, wherein we may ſee his wiſdome for our direction, his mercy for our comfort, his power for our

our defence and for the ſubduing of our ſinnes, and his riches to make vs rich, and to ſupplie al our wants; then we do indeede loue God: and the more wee can reioyce in theſe things, the more we loue God; and the leſſe we delight herein, the leſſe we loue him. So for the word and Sacraments, wherein Chriſt Ieſus offereth himſelfe vnto vs, to make vs partakers of his body and blood. Would wee then trie how we loue God? wee may trie it by examining what deſire we haue to theſe things. Would we come to this banquet of the heauenly King, to eate the body, and drinke the blood of his ſonne that is ſet before vs, rather then to the table of an earthly King to taſte of ſuch cheere as he can make vs? then this affection is truely in vs, becauſe we haue a ſound delight to come where he is. For in theſe meanes God doth offer himſelfe vnto vs, and commeth to abide with vs, as Chriſt ſaith, that he and his Father will dwell with vs, and the holy Ghoſt alſo will come into our hearts. Ioh. 14. 23.

The ſecond note whereby we may trie our loue vnto God, is obedience. As Chriſt ſaith, *Ioh.* 14. 20. *Hee that loues mee, keepes my Commandements:* he then that keepes Gods commandements beſt, loues God beſt. But if any one ſay, that he loues God as well as the beſt, and yet will deale falſely, and lie, and diſſemble, and let his heart runne after his couetouſneſſe: if no good communication proceed out of his mouth, but onely froward, and wanton, and vaine ſpeeches: let him know aſſuredly, he deceiues himſelfe, and the loue of God is not within him. The loue of God, whereſoeuer it is truely ſeated, will cauſe obedience vnto God. 2

If one ſhould ſay, he loued the King as well as any ſubiect, and yet would alway bee either practiſing, or inuenting treaſon, could wee beleeue him? No more may we beleeue, or once dare to imagine that thoſe that commit wickedneſſe, and walke in the pathes of vnrighteouſneſſe, either are, or can bee, the friends of God. Nay, ſo farre as a man allowes himſelfe to doe any thing contrarie to the Commandements, ſo farre he is a hatefull perſon and an enemy to God. *He that hath my commandements, and keepes them,* ſaith Chriſt, *he loues me,* Ioh. 14. 21.

3 A third note, whereby wee may discerne our loue to God, is the loue we beare to his seruants. 1. *Iob.* 5. 1. *Hee, that loues him that begets, will loue him that is begotten of him.* If then we finde in our hearts a good affection to Christians, because they are Christian, without any respect what they haue bin, or may be vnto vs: if we esteeme of them, because they beare a loue to Gods word, and haue the vertues of Christ shining foorth in their liues; as loue, patience, meekenesse, temperance and such like, it is an vndoubted testimonie vnto vs, of our true loue to God.

4 A fourth marke is, If wee loue his comming, if we can willingly desire the appearance of Christ to iudge the quicke and the dead. For whatsoeuer our heart is truely set vpon, we cannot but be exceeding desirous to haue it with vs. Loue is such a band, as dooth tie and drawe the minde vnto that which is loued. And therefore when *Paul* felt the loue of God shed abroad in his heart, hee desired earnestlie to be dissolued, and to be with Christ. So likewise in the *Reuelation.* 22. 17. the Spirit, & the Bride say, *Come Lord, come quickly.* And euen in the naturall mariage in which the loue is much more weake and slender, this is manifest, that if the Wife loue her Husband, when hee is gone farre off, she wil bee verie desirous of his returne. If this bee so in this marriage (where there be many infirmities and crosses) that they long and wish for the company of one another: how much more in the spirituall? where there is perfection alreadie on the one partie, as that he is full of loue and mercie, and will likewise free the other partie from all miseries, wants & infirmities, (when they shall bee ioyned fully together) and fill them full of all vertues and graces. In this marriage, I say, how can one chuse but long after this perfect and happie meeting? How can hee that hath any loue and assurance of these things, stay himselfe? but hee shall be readie to flie vp into heauen, and the flame of his desire will burne aboue the clouds, to wish that God would come and dwell with vs. If the VVife should say, I loue mine Husband as well as any, but shee cannot indure to heare of his comming home, and it would make her sicke to bee sent for to him,

2 Tim. 4, 8.

him, or to vnderſtand that ſhee ſhould ſhortlie meete with him: who dooth not ſee that this were meere diſſembling, and no true loue indeede? For, ſo farre as a VViſe dooth loue her Husband, ſo farre ſhee will deſire his company. So if wee will beare others in hand that wee loue God aboue all, and no man loueth GOD better than we, and yet neuertheleſſe haue no deſire to come at him, neither would haue him by our willes to come at vs: VVhat loue is this? It is verie weake or none at all. VVee muſt therefore pray and indeuour that wee may long and wiſh for the comming of Chriſt Ieſus. For God hath giuen this to others of his Children, that were as weake as wee; That when they did thinke of their good eſtate and freedome from all ſinne and miſerie, as alſo of the perfection of all happineſſe which they ſhould enioy in the life to come, they are ſo inflamed in their hearts, as that they vehemently deſired his preſence, by which they ſhould bee deliuered from all their woes, more then any VVoman could deſire the comming of her Husband.

The fift and laſt note, whereby wee may trye our loue to GOD, is, to conſider how wee ſtand affected to that which hee hates. True it is that wee may loue a man vnfainedlie; and yet not hate all that hee hates, becauſe his hatred may be vniuſt, or hee may exceede in the meaſure thereof: But God (we know) is perfect, and hates nothing but that which is hate worthy: and abhorreth none, but thoſe that deſerue to be abhorred. Therefore wee muſt trie and ſee how wee ſtand affected to the world. For the Apoſtle ſaith, he that loues the world is an enemy to God, and 1. *Ioh.* 2. 15, For as well he that loues that which GOD hates, as hee that hates that which GOD loues, oppoſeth himſelfe againſt GOD. Alſo we muſt ſee how wee hate couetouſneſſe, malice, pride, filthineſſe, falſhood, and ſuch like, for all theſe things God hates. But if one bee ſo farre from abhorring lying, as that he himſelfe will lye: and ſo farre from hating flatterie, as that him-ſelfe will flatter & ſpeake faire before mens faces, but depraue them behinde their backs; 5. Iam. 4. 4.

backes; if one be so farre from hating vnthristinesse as that hee wil be a gamster and spend those things idely and wastefully, which God gaue him for a better end, and for which he must shortly come to reckoning before his iudgement seate: hee that walketh in these, or any such waies, it is plaine, that hee hates not that which God hates, and therefore dooth not loue God.

The feare of God.

The next duetie heere commanded is the feare of GOD: which also proceeds from knowledge. For the sight of Gods goodnesse, and mercie, and truth, will inflame the heart with a loue of him: so if one consider his greatnesse, power, and excellencie aboue all his creatures, this will strike his heart with a wonderfull reuerence, and a great feare of his Maiestie.

But for this feare, an obiection must first be answered. For 1. *Iohn.* 4. 18. he saith, *Perfect loue casteth out feare:* and Luk. 1 74. *We are deliuered from all our enemies, that wee might serue him without feare.* To this we answer, that perfect loue casteth out a slauish feare indeed, and such as is in the Diuells, who tremble before God, but so, as they runne from him, such as is in wicked men, when the threatnings of God arrest their euill consciences, and summon their wicked hearts, and draw them before Gods iudgement seate, and make them therefore not to loue Gods word and the Ministerie, but to hate it, & cast off all care of godlines & religion from them.

But it is true, that whosoeuer loueth God, cannot chuse, but in the same measure also feare him. For the spirit of God that perswadeth them of his fauour, and worketh loue, will declare his power and greatnesse, which will worke a feare and awe of him. It casteth out therefore the hellish feare, that makes one flee from God, but it causeth that holy feare, that makes one more carefull to come vnto him, and to worship him. VVee must then loue God with our whole hearts, and soules, and mindes, and with all haue such a feare as must draw vs vnto him, and yet terrifie our hearts from committing any euill against him. It must bee a feare mingled with loue and confidence, that must be holy, and crucifie and restraine all ill affections and desires. This is commanded,

ded, *Esa.*8.12. *Sanctifie the Lord in your hearts, and let him be your feare & your dread.* The occasion of this precept was this.

Before in the Chapter hee shewes that there were stirres, and rumors of warres in the land: whereupon the people, and King, and all did shake, as leaues shaken with the winde, by reason of the great feare which was in them. Now then heere he brings a medecine that will make them still and quiet; for the cause of their false feare was, because they were emptie of true feare; and they were so exceedingly troubled with men, because they could not looke vp vnto God. But in the 12. verse the Prophet saith, You that be Gods children, doe not you feare their feare. Feare not you the feares of wicked men, for they feare nothing but pouertie, and outward disgrace, and a temporall death: these bee base feares, and not worthy that the hearts of the children of God should be taken vp with them, being but trifles: feare not these things then, nor yet them (that is, wicked men) feare neither the feares that wicked men feare, nor yet them themselues. But now because the heart of man will feare some thing, and vnlesse it be very well armed, it will feare man, and the feares of man; therefore he sheweth a means how to keepe vs from all infection of such foolish terrors, and that is, to sanctifie God in our heart, and to let him be our dread; that is, to giue him the praise of his power, mercy, and truth, and of all his attributes, and then he shall be our dread. For hee that will giue God the praise of his power, will neuer feare the wrath of man; for hee knowes Gods power is more able to helpe, then mans is to hurt; hee that giues him the praise of his mercie, will not faint in any necessitie, for hee knowes that Gods mercie will supplie all wants. And hee that giues him the praise of his truth, will not bee discouraged for any danger, because God hath promised to sustaine him in all, and to deliuer him out of all. Psal.91.15.

This is then to feare God with all our hearts. To feare him onely, and neither to feare wicked men nor the things that they feare: for so farre as wee doe feare either of these, wee breake this commandement, and our hearts are void of the true feare of God. So *Luk.*12.4.5. Christ saith, *Feare not them*

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that kill the body, and after that are not able to doe any more. But I will forewarne you whom you shall feare: *Feare him, that after he hath killed can cast into Hell.* Where it is said [*that can kill the body*] it is not to bee vnderstood, as though any man had any power in himselfe to kill it, but God giues them leaue sometimes; and by his permission, (for the humbling of his children) they are able to kill them. As if he had said, this is the nature of men, that if they see any grow powerfull and great, they are afraid, and thinke, How shall we escape? How can any be free from danger, when such persons are set vp? But why should you bee so troubled at their promotion? Or why should you be afraid? When they haue done their worst, what can they doe? The most is to trouble you a little, and to send you out of this house of clay to Heauen: They can goe no further but to the killing of the body. But if you will feare profitably, and so as you shall be the better for it, I tell you whom you shall feare, and I repeat it againe, that you may the better marke it: I say, *Feare him, that after he hath killed the body, can kill the soule too.* And if you feare him, you need not feare men: for this true feare will cast out all false feare. So *Eccles.* 12. 13. the holy Ghost saith, that *this is the end of all, to feare God, and keepe his Commandements.* And *Prou.* 1. *The feare of God is the beginning of wisdome.* Would wee then haue the beginning and perfection of wisdome, and the end of all? Let vs feare God, giue him the honour of his greatnesse, and tremble alway before his face.

Reasons to make vs labour for the true feare of God.

There are diuers reasons to moue vs, with all our strength and indeauour to get this feare of God in our hearts, drawen from the benefits which will flow from it, to euerie one which doth in truth embrace it.

First, *Prou.* 8. 13. *The feare of the Lord is to hate euill, as pride and arrogancie.* Where he sheweth, that in what measure any one feareth God, in the same measure he doth loath and detest al euill: yea not only the open and abominable sins which the world doth condemne, but the most secret & hidden. For he saith not, to hate euill as murder & adultery, but pride and arrogancie, those which lie in the heart, and do not shew themselues to the world: yet he that feareth God, will hate them.

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This is one excellent priuilege that hee hath that feareth God, that he will not offend God, becauſe hee hateth what euer might diſpleaſe him. So that he is fenſed againſt all ſecret wickedneſſe. As we may ſee in *Ioſeph*, though he might haue done that euill to which hee was ſolicited moſt ſecretly, Gen 39. ſo that no man could haue ſpied or perceiued it; yet hee would not for all the world conſent: and the reaſon was, The feare of God made him hate it in his heart: and hating it inwardly, hee would neuer practiſe it outwardly. So *Iob* Iob 31. ſpeakes of himſelfe, that he could haue borne out his oppreſſion, and could haue made all ſtoope to him, no man would haue gone about to finde fault with him: yet he durſt not for all that, for Gods iudgement was terrible in his eies, and hee could not bee deliuered from his highneſſe: and this was that that kept him from doing wrong, though no man durſt haue gone about to haue ſought reuenge againſt him.

Secondly, the feare of God, if it once thorowly doe poſ- 2
ſeſſe the heart, will make one pliable and frameable to Gods will, though it be neuer ſo contrarie to his nature, and former behauiour: As the example of *Paul* will ſhew: for when God comes to him, and fils his heart full of feares and terrours, and ſtrikes him downe to the ground, and lets him ſee his power and maieſtie, and then after begins to reaſon the matter with him, and ſhewes him that hee is a perſecutor of Chriſt Ieſus; then he is preſently quiet, and ſaith, Lord, what Act. 9. 6. ſhall I doe? That which all the preaching in the world could not doe, nor all the miracles that hee had ſeene and heard, that did this feare of God worke in a ſhort time, and did ſo effectually change him in that little ſpace, that hee neuer turned backe againe. Hee might haue thought, What would men ſay, if I ſhould turne from perſecuting to preaching? and all on the ſudden to bee a Miniſter of the Goſpell, that was a perſecutor? What will the high Prieſt ſay from whence I haue letters? They may deeme me inconſtant and to doe them iniurie: and many other reaſons might hee haue had to haue withheld him from obedience: but all is nothing now, the true feare of God caſts off all obiections; for

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it so suppresseth the lusts of the flesh, and makes the strength of sinne so much to abate, as that he regards nothing in all the world, so that God may be pleased, and himselfe may be reconciled vnto him.

So *Isay* 6. 5. God did send him about such a message, as he knew would bee full tedious vnto him, and goe against his stomacke, namely, that hee must preach to harden the hearts of the people, and bee a Minister of death to his hearers: which was as bitter as death to him, so as hee could neuer haue yeelded to it. But now God comes not with the bare precept, for that would haue done little good, the thing was so contrarie to *Isay*: therefore hee shewes himselfe to him in a vision, and lets him see his maiestie in such a fearefull sort, as that hee cries out, *What shall I doe? I am a man of polluted lippes, and dwell among a people of polluted lippes, I shall surely die, for I haue seene the Lord.* When hee was thus thorowly terrified, and the pride of his flesh was beaten downe with the apprehension of Gods fearfull maiesty, then when God askes, who will goe? he is ready, and saith, Lord send me. And so God sends him, and he goeth immediatly, and willingly.

There is no disputing now, nor reasoning of the matter. For all the obiections that men make, (that they thinke that Gods Commandements bee hard and greeuous, and why should they denie themselues? Why should not they haue their pleasure?) come hence, that they feare not God, nor thinke of his greatnesse. For if they could bring their hearts once to consider of his wonderfull power, they would soone stoope, all arguments would fall to the ground, and all would bee quiet and still. For this will tame the fiercenesse and boisterousnesse that is in mens hearts, and make them gentle and calme. As we see in *Iob*, though hee was a very good and patient man, yet when his flesh began a little to worke, and his heart was disquieted, and vexed by the words of his friends, then hee would needs bee dealing with God, he thought he had reason to speake, and imagined that he could say much for himselfe; hee would fill his mouth full of arguments, and faine he would haue God to come to heare what he

hee could ſpeake in his owne defence, and to ſhew what wrong was done to him. But now when God comes, and declares his workmanſhip in the Snowe and Ice, and ſome other of his creatures, as it were to let him ſee how childiſh hee was in the ſmaller matters, and ignorant of the creation and preſeruation of theſe leaſt things, and therefore hee was a moſt vnmeet man to call God to account, and that God muſt come to giue his anſwer before him, that hee ſhould ſit in the ſeate of iudgement, and on the benche, and GOD ſtand at the barre: hee was like to diſpute well with God his Creator, that did not know the nature of the leaſt of his Creatures. When God had argued with him thus a while, and hee ſaw how great GOD was; and how excellent; *Iob* had no more to ſay, but now indeed hee confeſſeth that hee had ſpoken fooliſhlie, but hee would doe ſo no more; hee would now bee ſtill, and content to beare Gods hand, let him doe what hee would; if he would kill him, hee was content to die, but hee would neuer diſpute with GOD any more. So wee ſee how quiet *Iob* was now, and what good and notable effects this feare of GOD will worke in our hearts, if it once ſoundly and throughly poſſeſſe them. Iob.8.22.23.

Furthermore GOD hath promiſed, that hee that feareth him ſhall want no good thing. Hee may want that oftentimes which his wicked fleſh would haue. For indeed nothing is more hurtfull and peſtilent to a man, than that which his fleſh dooth moſt eagerly purſue and hunt after, and with greateſt vehemency deſire: and on the contrarie, nothing is more truelie profitable, and good for the ſoule, than that the fleſh, & luſts of it ſhould be maſtered and crucified. Therefore it is true, that hee that feareth God moſt, ſhall often moſt want thoſe things, which his fleſh would haue, becauſe they would doe him hurt, but he with-holdeth no good thing from him: that which indeed is good, and the word, and wiſdome of GOD ſhewes to bee good, and wil by effect ſhew it ſelfe to be good, that he ſhall neuer want for him, nor his. This alwaies brings Gods bleſſing with it whereſoeuer it comes. So that, would we bee holpen againſt Pſal.34.9.

our sinnes, and haue the pride of our flesh subdued, and bee quickned to obedience? Would we be rid of all euill things, and want no good thing? The very path-way that leadeth to these, is the feare of God: which is accompanied with the blessing of God, that is, the treasure of all good things, because it doth inrich both vs and ours, *Psalm.* 112. 2. *His seede that feareth God shall be mightie vpon the earth: Mighty*, will we thinke? How can that be? What hath he to leaue them? How can they be mightie, when he hath nothing to bestow on them? Yea, he hath enough: for he addes, *His children shall be blessed.* It is not lands, and liuings, and great possessions, that makes ones children great: for one may haue them, and yet he hath no promise, but that himselfe and his children shall haue the curse of God vpon them while they liue, and bee cast into hell fire, and euerlasting damnation, when they die. But it is the care of God that makes a man happy himselfe, and that will leaue a good and happy state vnto his children after him. For this brings the blessing of God vpon himselfe, and vpon his seed after him, that they shall continue happie so long as they continue fearing GOD.

Vse 1. The vse that wee must make of this, is, that so farre as wee would haue our wants supplied, and haue the blessing of God vpon our soules and bodies, and abundance of all things both for this life and the life to come; we must labour to bring our hearts to the true and right feare of God, that we may tremble before his greatnesse, and reuerence and dread the great Name of the Lord of Hosts.

How we may bring our hearts to the true feare of God.

The way to attaine to this, is, first to deny our selues quite, to renounce vtterly our carnall wisdome, as he saith, *Pro.* 3. 7. *Be not wise in thine owne eies: but feare God, and depart from euill.* If one will debate the matter according to the fleshly wisdome of men, and say hee hath reason to doe that hee doth, then surely hee will neuer haue reason to bee religious, and serue God: for that is against his reason. For *Salomon* would haue vs feare God: and how should one come to doe that? Hee must not be conceited of his owne wisdome: hee must not thinke well of carnall reason, nor be ruled by it: for the

the wisdome of the flesh is enmity to God in all things. Yea the carnall wisdome of a spirituall man is enmity to God and goodnesse: and so long as one followes it, he shall neuer feare God. As wee may see in *Eue*, when shee would goe and consult with that carnall reason, that the diuell had put into her head, and began to thinke with her selfe, Surely this fruit hath a good colour to the eie, and it is like it will proue pleasant to the taste, and I shall get much knowledge by it, and be made like GOD, so that my state shall bee much amended: (for this the diuell had perswaded her of) then she fals to eat the forbidden fruit, and to tempt her husband, and to doe any thing the diuell would solicit her vnto; and feares GOD no more then if shee had beene sure there had beene no God.

The second thing wee must doe, to obtaine the true feare of GOD, is, to aske it of him, to confesse that of our selues wee haue it not, but are altogether prophane: as *Dauid* speaketh of vnregenerate men, that they haue not the feare of GOD before their eies, but thinke that there is no GOD, and liue as if there were no GOD. Wee must then confesse, and see our owne wants, and intreat God to supply the same, to put his feare in our hearts, since he hath promised this to all his Elect, and in his couenant hath said, that he will put his feare in their inward parts, that they may feare him. And hee hath bestowed it also vpon others of his children; as on *Dauid*, for hee saith, that hee did feare and tremble at the iudgements of GOD. And if we aske it of GOD (according to his owne couenant, and according to his former dealing with other of his children) hee will also bestow it vpon vs. Ier. 32. 40.

The last meanes to obtaine this holy feare, is, often to thinke and meditate vpon Gods fearefull iudgements, which hee hath executed vpon sinners: for this will breed in our hearts a sense and awe of his Maiestie. As to thinke, that GOD did not spare the Angels, being more excellent creatures, and farre exceeding vs in glory and strength: but when they forsooke their place that their Creator had set them in, and rebelled against him, hee cast them into hell, into ex-

treme and miserable torments: and keepe them fast linked and tied in chaines of darknesse, for a wonderfull great addition of paine, for all their sinnes, at the last day. So vpon the old world, when they forsooke God, and the law of God, and grew to be earthly minded, and to set their hearts altogether on the world, not regarding God, nor Religion: in this generall Apostasie and departing from God, he sent a generall flood, which did ouerwhelme and drowne them all, so that they could not escape his hand of iustice. So on *Sodome* and *Gomorrha*, when they grew filthy, and prophane, and were full of idlenesse, and abused the good benefits of God, hee rained fire and brimstone from heauen, and deuoured them all. And in all times, when any Country, or City, or particular person, set themselues to rebell against him, he hath shewed himselfe terrible, by his fearefull vengeance and plagues vpon them. Thus the often and diligent pondering vpon the threatnings and curses of God, and the most certaine and fearefull execution of them vpon impenitent persons, will soften our hearts, and draw them more and more to stand in feare of this great GOD. And if wee will thus denie our selues, and our fleshly reason, and pray vnto GOD for his feare, and labour to kindle his feare in our hearts, by calling to remembrance his fearefull, iust, and terrible vengeance vpon those that haue not feared him: this will at length bring our prophane hearts to some dread and reuerence of Gods holy Maiestie.

But that we may not deceiue our selues, and thinke either that wee haue not the feare of God at all, because wee haue it not perfectly; or else thinke that we feare him, when indeed we doe not, it is good that we consider some markes whereby we may rightly discerne of our state heerein.

True notes of Gods feare.

One true note of the feare of God, is, to feare the word of God: As *Esay* saith, chap. 66. 5. *Heare the word of God, ye that tremble at his word.* As if hee had said, I would that all my hearers would profit by the word of God, which I speake vnto them: but I know that none will make vse of it, but onely those that feare him. As also the Prophet *Habacuck*. 3. 16. that when hee heard Gods threatnings, hee feared

feared, and his belly trembled, and rottennesse entred into his bones, and he was wonderfully dismaide and terrified. If then the threatnings of Gods word can terrifie vs, & make vs tremble, and afraid to doe those things which hee hath forbidden; or if wee haue committed sinne, they make vs confesse it, and humble our soules before God, this is an vndoubted token of the feare of God. But if thou sayest thou fearest God, and reuerencest the maiestie of the moste high, and yet carest not for his word, though it threaten neuer so much, nor for his iudgements denounced by the Ministers: it is moste sure that thou hast no feare of GOD in thy heart. According as God complaines by the Prophet *Amos*, that if the Lion did roare, all the beastes of the field would tremble: but they were more beastlie then beasts, and so senceleſſe, that let GOD roare and roare againe as long as hee would, yet they cared not, nor were afraide at all. So that the beasts stoode more in feare of the Lyon, then they did of GOD. If wee heare the threatnings of God denounced powerfully against couetous and deceitful, and cruell persons, against fleshly minded men, who onely seeke for earthly things; if wee did heare these threatnings and beleeue that they were true against vs, how could we chuse but tremble and feare?

But heerein most men bewray their shamefull hypocrysie; that if a great man, some King or Prince did threaten that they should be cast into prison, and there lie all their life; or that they should bee put to death, they would shake euery ioynt, and shew their feare in theire face, so that no man could make them merrie in such a case, but they would lament bitterly: but let God threaten and protest that he wil curse them, and damne them, and cast them into hell for euer, they are not a whit afraid, they can goe about as cheerefully, as though there were no danger: yea, they will make oftentimes, a mocke and a scoffe at these iudgements. VVhat a plaine and palpable dissembling is this, that men will pretend to feare God aboue all, and yet will bee much more afraid, if a man doe but threaten to turne them out of their house, then if God threaten to exclude them out of heauen?

that one angry word of their Landlord will feare them: but 20. threatnings out of the Scriptures of God, will nothing mooue them, nor worke vpon them. By tying our affections to the word of God then, wee may set our affections to God himselfe: either in loue (for hee that loues Gods word most, may assure his soule that hee loues God best) or in feare: for he that most trembleth, and is most humble at Gods threatnings, hee carrieth the greatest reuerence towards God himselfe: as hee also, that puts greatest confidence in the promises of GOD, dooth most faithfully trust in God.

2 Another sure marke of this true feare, is, that it will
Prou.3.7. cause one to depart from euill: so that he will not only confesse and say, indeed it is naught, and it is my fault, and my nature, and I would I could leaue it; but it will worke a separation betweene sinne & the soule, so that hee will depart from euill, what danger soeuer ensue vpon it, and will
Dan.3. not bee allured by any reward to commit sinne. In what measure the feare of God hath seasoned the heart, in the same measure it will worke a forsaking of iniquitie. As wee see it plainely prooued by the example of the three children. The case stood thus with them, that either they must bowe to the filthy Idoll, which was before them, or burne in that flaming furnace, which was prepared for him that would not.

Either they must purchase and procure the wrath of God, or suffer the wrath and displeasure of *Nebuchadnezzar*: but hauing the feare of God within them, it gaue them courage and boldenesse, that they feared not *Nebuchadnezzars* threatnings and power, but stood resolute for the cause of God, and shewed the King plainelie, that they would not dishonour GOD, neither in hope of his fauour, nor feare of his anger. If God would, they knew that hee could deliuer them: if he would not, yet this they let him know, that they would not incurre Gods displeasure, and danger of euerlasting death, for feare of any bodily death.

But, on the contrarie side, so farre as any man hath not the feare of God, but feares man more than God, they will vpon euery

euerie occaſion runne to euill. As if one bee in ſome fault, that hee thinkes hee ſhall bee puniſhed for, then hee will helpe himſelfe by lying, and thinkes that hee hath made a verie good ſhift, if he can eſcape by that meanes. This is to make man a God, and God an Idol; when one will ſeeke to make the face of man gentle, by making Gods face angrie and frowning. So they, that when they be in ſome diſtreſſe and neede by pouertie, will venture to helpe themſelues, by breaking Gods Sabbath, and taking time from his worſhip, to labour for their own gaine: this is plaine that they feare the feare of the wicked, and doe not make God their dreade, for if they did, it is moſte ſure they would depart from euill. So, hee that feareth God, no hope of promotion, or outward benefit can make him conſent to wickedneſſe. As *Ioſeph* might in likelyhood haue beene a great gainer, and gotten much promotion, by yeelding to the wicked filthie allurements of his miſtreſſe: yet, hee would not giue the leaſt marke of conſenting, becauſe hee was afraid to ſinne againſt God. So *Eſay*, 51.12. *Who art thou that feareſt mortal man?* that muſt bee giuen to the wormes, and forgetteſt thy God that did ſpread out the heauens. Gen. 39.9.

The great feare of mans power ariſeth from the forgetting of GODS infinite power. VVhen one is in ſuch a terrour of man, that is but duſt, and cannot defend himſelfe againſt the VVormes, but they ſhall creepe in his bowels and eate vp his heart, it comes from hence, that one dooth quite forget that there is ſuch a God, as was able to make heauen and earth of nothing, and that hath greeuous indgements laid vp for ſinners; and that indeed hee feares man, and will rather be ſeruile to him in ſinne, to auoid his anger, than obedient to Gods holy will, to eſcape his indignation. Therefore in the *Reu.* when hee reckoneth vp a great rabble of reprobates, & the whole hoaſt of damned ſinners, he puts the *fearefull* in the fore-front, & makes them the captaines & ring-leaders of all the reſt. Thoſe which be feareſull, and not feareſull, that bee not feareſull to diſpleaſe God, and breake his law, but heerein verie audatious, and preſumptious: but for any good ſeruice of God, they be afraid Reu. 21.8.

to doe it. They be affraid to keepe the Sabbath, or goe to heare Sermons, leſt they ſhould be counted too preciſe: they will not ſerue God leſt their old acquaintance and friendes ſhould forſake them, and their neighbours ſhould ieſt and laugh at them. This daſtardlineſſe, and coldeneſſe, to doe good, but courage and readineſſe to doe euill, ſhewes plainly that they be void of the true fear of God. For if men do but holde vp the finger, and the moſt abiect and baſeſt perſon in a Countrie do but ſpeak a word, he may allure them and perſwade them to ryot and intemperancie, and to commit ſuch other heynous ſinnes, which they haue promiſed to forſake, and God hath threatned to puniſh. The third and laſt note of the true feare of God, is, to delight in Gods Commandements, & walk in his waies, as he ſaith, Bleſſed is the man that feareth God, and delighteth greatly in his commandements. Hee that hath no delight to walke in Gods waies, but in his owne, and hath all his pleaſure in talking of his commoditie and profit, not of the word; as though himſelfe were the God to be obſerued; and luſt had the ſoueraintie & command of his heart, and not God: ſuch haue not the feare of God. But if one delight to confer of Gods law, and take his greateſt comfort in ſpeaking, and thinking of his Commandements; ſuch an one may conclude with himſelfe aſſuredly that he hath that feare of God in his heart, which will bring him to euerlaſting life.

3 Pſal. 112. 1.

Hence then the beſt man in this world may learne to confeſſe his weakeneſſe, and to acknowledge his wants and defects in this behalfe: for that ſo much feare of death, pouertie, diſgrace, and of men, ſhewes a great want of the feare of God. This trembling at mens threatnings ſo much, and at Gods threatnings ſo little, that is in all men by nature; the great feare of looſing earthly things, and the little feare of looſing heauenly thinges; the much delight we haue in matters of this world, and the little delight in the Law of God, teſtifieth to our faces, and ſheweth plainely that we haue but a verie little ſparke of the feare of God.

Theſe wants wee muſt ſee, and confeſſe, and run vnto Jeſus

ſus Chriſt, that made a perfect and abſolute ſatisfaction, that he might ſupply our imperfections, and then of his fulneſſe we ſhall haue ynough, to fulfill that wherein our ſelues come ſhort.

The next and laſt dutie, required in this firſt commandement, is to truſt in God with all our hearts, to put our full confidence in him, and relie wholly vpon him, and him alone. This is commanded, *Prouerbs.*3.5. *Truſt in God with all thine heart, and leane not to thine owne wiſdome.* Though thine owne reaſon tell thee, Now, that I haue great proſperitie and the World at wil, I ſhall bee ſafe: yet truſt not to that, but make God thine onely ſtay. So *Ierem.*17. *Bleſſed is that man that truſts in God, and makes him his ſtay: for hee ſhall bee like the Tree planted by the Waters ſide.* Hee ſhewes that hee that truſts in God ſhall bee bleſſed of God, and ſhall bee ſtill in a flouriſhing eſtate, what euer heat, that is, ſtirres, and alterations, and changes other men feele, hee ſhall continue well, and bee alwaie fruitfull. And indeed this is the onely happineſſe of a Chriſtian to bee fruitfull in good workes; and this is the miſerie of all miſeries, to bee barren in good workes. That pincheth the heart, and is a ſcorching heat: but ſo long as one truſts in God, hee ſhall bee kept in the ſpring, there ſhall bee no VVinter, nor fall of the leafe vnto him. Faith makes a perpetuall ſpring time. For ſo ſaith the Prophet, *That his leafe ſhall be euer greene.* So further he ſaith, *Pſal.*37.4. *&c. Truſt in God and hee ſhall giue thee thine hearts deſire.* He that would haue what he can wiſh or deſire, let him truſt in God: for this intituleth him to all Gods promiſes, yea, it giues him intereſt in God himſelfe: and hauing him he can want nothing. To truſt in God.

The meanes whereby wee ſhould come to this truſt in God is, to meditate in his power; to know that hee is able to help vs, though we haue all the world againſt vs; and contrariewiſe, that vnleſſe God doe help vs, all the world, and all the helps in the world, ſhall be no furtherance to vs. The firſt meanes to attaine to a ſure truſt in God.

Then alſo, to conſider the experience of his mercy, that he hath deliuered other of his Children, when they were in as great neceſſitie, and were drunken with gall and VVormewood,

wood, with sore and greeuous afflictions; he hath made them sober with true comfort and consolation. These meditations often arising, and nourished in our hearts, will bring vs at length to leane to him, and build onely vpon him, who is our sure and vnremooueable foundation.

Vse. 1. The vse of this, is to teach vs, to get confidence & trust in God, that so we may haue our hearts desire, and may alway flourish; that though heate come, though temptations and calamities befall vs, and all things seeme to be tossed vpside downe, yet wee bee in safetie. For no man is hurt, till distrust and vnbeleefe hurt him: if the soule bee not hurt by vnbeleefe, all other things are so farre from hurting vs, as that they shall doe vs great good. Now some of the markes, whereby we may know that we do indeed, and not in word onely, trust and rely vpon God alone, are these.

Notes of true confidence.

The first is, to vse all good meanes faithfully to serue Gods prouidence. No man is more diligent in putting all good meanes in practise, then he that hath a most constant and firme faith in God, as wee see that in *Iacob*; he had a promise, that hee should preuaile with men, sith he had preuailed with God; and should not now bee called *Iacob* anie more, one that takes man by the heele, but he shall bee called *Israel*, one that so wrestleth with God, that he preuaileth with him. When *Iacob* receiued this promise, and did fully trust in God for his deliuerance, yet he was not slack in vsing all meanes that might pacifie *Esau*. Nay, who could haue vsed more wise and good meanes then hee did? but stil honest meanes. For forthwith he sends him presents to asswage his wrath, and sends them not altogether, but sets a distance betwixt one and other: that so this pause might make him to digest them the better, and his wrath might by little and little goe out: otherwise the flame might haue beene so great, that it would haue made him deuour and consume all, if they had come to him all at once. And then hee bids them all to doe obeysance, and call him my Lord *Esau*; in great wisdome and discretion: for, giue a couetous man welth ynough, and an ambitious man honour ynough, and you may leade them whither you will.

Genes. 32.

Likewise

Likewiſe Paul, when God had promiſed to beſtowe vpon him all that were in the ſhippe, hee would not neglect the meanes: for when the Marriners would craftily haue gotten themſelues away in the boate, hee ſuffered it not, but tels them, that if they went away, they ſhould bee all drowned, as they ſhould indeed. For as God had appointed to ſaue all, ſo hee had appointed to ſaue them all together, and by their ſtaying together, one to helpe another. So, for our feeding, hee that would ſay, hee truſts that God would feede him, yet would not ſtir his hand to put meate into his mouth, all men would ſay that he counterfeited: for he that truſteth that GOD will feede him, will eate that meate which God hath appointed for his nouriſhment. So that man which hopeth for a croppe, will not ſit at home and bee idle; but hee that truſteth that God will giue him a good harueſt, will bee diligent in ſeede-time, and performe other points of good husbandry; and hee, that vſeth this in conſcience to God, ſheweth, that hee dooth truſt in God. So for the ſoule: if you ſay, I truſt God wil giue me euerlaſting life, then you will pray, then you wil heare the word, then you wil meditate vpon the word, and receiue the Sacraments: otherwiſe if you will perſecute the Miniſters of GOD, and bee troubleſome to thoſe that teach you, and bee careleſſe of all GODS ordinances, theſe words bee but winde, you doe not truſt that God will ſaue your ſoule, what euer brags you make. And in truth, though there bee many amongſt vs, that ſay, they hope to bee ſaued as well as the proudeſt (as they that bee proud, alway thinke others as proud as themſelues) yet they doe but deceiue their owne hearts, they haue no faith in God, for their ſaluation: for if they had, they would harken, conferre, and learne, and keepe themſelues vnſpotted of this wicked world, and doe other things which God hath appointed, as meanes for our ſaluation: and hath no more promiſed to ſaue any without them, then that one ſhould liue without meate. Acts. 27. 31.

A ſecond note of this true confidence, is, Not to be diſcouraged when we want the means. As when we haue them wee will not truſt in them, ſo when we want them wee will not

not bee dismaide, if wee put our confidence in God, for the heart is neuer dismaide till the hope be gone: and if God bee our hope, then so long as hee remaines, our comfort remains. But this is the miserable corruption of our nature, that if all these outward things be gone, then wee sit downe discontented and discouraged, and thinke that our case is desperate, and we vndone: but if ritches and outward matters flow in, and wee haue the world at will, then as the rich man in the Gospell, we say, though not in word, yet in deede, *Soule take thine ease, thou hast store laide vp for many yeares.* And why would hee giue his soule allowance to take it ease? Not because his heart was full of Gods promises, for that had beene a good reason and sound reioycing: but because his barnes were full of Corne: and this was to withdraw his heart from God. For whosoeuer promiseth himselfe the more saftie for his wealth, makes an Idoll of his wealth, and sets it vp in the roome of God.

Iob.31.34. Therefore *Iob* prooueth by this, that hee did trust in God, for he did not reioyce in his goods; he was not glad that hee had much gold, and many cattell, and grounds, for he knew that God did not loue him one iot the better for that: and all his wealth could not keepe one crosse from him, or prolong his life one minute of an houre, and therfore he did not much reioyce to see these things come in by heapes: and so when all was gone, he had soone made his accounts, *God hath giuen, God hath taken, blessed be the name of the Lord.* When I had them, I was not the better, I did not trust in them; and therefore now they are gone, I am not much vexed: it was no part of my happinesse to haue them, neither is it any part of my miserie that I haue so suddenly lost them. But this our discouragement and murmuring, when we want the means, shewes that we trust not in God, but in them: for if we liue at Gods finding, who must prouide for vs but he? *No mans life consists in riches*, saith Christ. If God bee our father, and vndertake to maintaine vs, why are wee not content with his promises? What though he keepes things in his own hands? it is because wee know not how to vse them. But this is the matter, wee would bee our owne Gods, (as it were)

Iob.1.21.

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and

and liue at our owne finding. And in this case wee bee farre more foolish then our children: for they do not trouble themselues to thinke, How shall I bring the yeere about? How shall I get prouision for the next yeere? or, what if ill weather come? &c. But they are mery and fresh, and thinke not vpon these matters, but make account that their parents will see them prouided for, and not suffer them to want any thing: and therefore when they need, they goe to them with hope, and haue successe accordingly.

Should we not doe so to God, if we did in truth (as we say we doe) account him to be our Father, and trust in him, and giue at least so much credit to him, as our children doe to vs? Why should wee not thinke our selues sufficiently prouided for, if wee haue his promise? If wee could indeed come to make him our trust, wee should vnload our hearts of much discontentment, and disquietnesse: and this would cause vs to liue farre more cheerefully then now (by reason of our vnbeleefe and distrust) we doe, or can doe.

The last signe to know whether wee trust in God or not, is to examine whether wee seeke his loue and fauour: for that which any man maketh his trust, that he doth most labour to obtaine. What doth any man speake of most in the day? and thinke vpon most in the night? and seeke after most in all his life? If it be lucre, then he trusts in lucre. So, that man that seeketh his happinesse, and placeth his felicitie onely in pleasure, hee will most seeke and striue to get his pleasure, and is most vexed if it bee taken from him. But hee that trusteth in GOD, will labour most to get the loue and fauour of GOD, because hee knoweth hee can haue nothing from himselfe, or any other, but onely from GOD. As in *Psalm.* 62. 11. 12. hee sets downe reasons why wee must not trust in man, nor riches, nor in any outward thing: for, *Power belongs vnto God*, and mercie belongs vnto GOD, and he will reward euery man, not according to his wealth, or friends, but according to his workes. All the men in the world, and all the riches in the world, haue no power to helpe vs, vnlesse God put it in them; for all power is his owne. And so for mercie, there is no compassion of any man or Angell,

which

which they haue not from GOD: they cannot ſhew vs any kindneſſe: and if they doe, wee muſt confeſſe that it comes from him. Since then all power is reached from Gods hand, and all mercy is deriued from him, that nothing either can helpe vs, or if it could, yet would helpe vs but ſo farre as hee puts both the power and will vnto it; therefore they that beleeue this, cannot but ſeeke Gods fauour: for then they are aſſured that nothing can be able to hurt them. Yea God can make all things (ſo farre as is profitable) willing and ready to doe them good.

The ſecond Commandement. Exod. 20. 4.

In this ſecond Commandement, all falſe means of Gods worſhip are condemned, and the true meanes required.

The parts are the

- Charge,
  - forbidding
    - Idols to be { made. / worſhipped.
    - Superſtition, and all will-worſhip.
  - commanding all holy ſeruices: whereof ſome are
    - More ordinary, as religious vſe of { word, / prayer, / Sacraments.
    - Leſſe ordinary: { Faſting. / Vowes.
- Reaſons take from Gods
  - Nature, { Iehouah, 1. Eternall, / Mighty, / Iealous.
  - Workes.
    - Generall to the whole Church.
    - Speciall rewards in { Iudgement againſt falſe worſhippers. / Mercie to the true worſhippers.

The

The ſecond Commandement.

Exod. 30. 4. *Thou ſhalt not make to thy ſelfe any grauen Image, nor the, &c.*

IN all which words is ſhewed by what meanes wee muſt worſhippe GOD: namely, not after the inuentions of the fleſh and blood, but according to the direction of his holy word. And heere is ſet downe a prohibition, forbidding vs to make any Image to repreſent God, or to helpe vs in his worſhip, or to haue any ſuperſtitious or will-worſhip, thereby to pleaſe him the better. The reaſons ratifying the prohibition, are drawen, partly from the nature of God, that he is *Iehouah*. Firſt, one and the ſame for euer in all his attributes and actions; and a *ſtrong God*, (for ſo the next word ſignifies in the originall) and therefore perfectly able to ſaue and deſtroy; and a *Iealous God*, louing chaſtitie in his Spouſe with a moſt feruent loue, and abhorring ſpirituall whoredome with moſt extreme hatred. Partly from his workes, firſt generall to the whole Church, as taking them for his peculiar people, and marrying them to himſelfe, which is implied in that he cals himſelfe their God. Secondly, from his ſpeciall rewards, both in iudgement againſt falſe worſhippers, whom he will greeuouſly plague in themſelues, and in their ſeed, *to the third and fourth generation*: And alſo in mercy to the true worſhippers, whom hee will wonderfully bleſſe, not only in their owne perſons, but alſo in thouſands of their religious poſteritie.

Images forbidden either of God, or to helpe his worſhip.

Thou

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing in heauen, &c.

Doctr. Mans nature is prone to Idolatrie and superstition.

FIrst, in that GOD sets downe this Commandement so largely, so plainely, and in so many words, he shewes how exceeding readie wee are to fall to the breach of it. Hence we may gather this generall Doctrine, That our nature is wonderfull prone to Idolatrie, and wee are very apt and readie to worship God falsely and superstitiously. For if it were not so, why would not he content himselfe to be as short here, as hee is in most of the rest? But we see, for this and the Sabbath how amply hee sets them downe, bounding and fencing them on euerie side with strong reasons: which declares that hee knowes vs verie willing, vpon the least occasion, to breake out from keeping of them. As we may marke: first he saith: *Thou shalt make to thy selfe no Image.* None? might some carnall man say. Indeed we will make no image of any earthly thing, for that is too base to present God: but for heauenly things, they bee more excellent. Therefore to preuent this, GOD shuts out all excuses, and saith, that no man must make the image of any thing, *in Heauen, or Earth, or Sea*, or in any place whatsoeuer. But yet flesh and blood would shift and say, indeed it is true, wee must make no resemblance, or Image, or peece of an Image, or any thing to that intent to giue any diuine worship to it, and honour it as GOD: but wee honour them with an inferiour worship, reseruing the chiefe and highest to GOD himselfe. Nay, saith God, *Thou shalt not bowe downe to them, nor worship them.* Neither giue them the greatest honour, nor the least honour, nor any honour at all. So that God meetes with euerie obiection; that our flesh might haue no pretense of breaking this Commandement left vnto it.

Then the greeuous threatning that God vseth to terrifie men from it, shewes that they are readie and willing to bee drawn vnto it, and that there is a strange proneness and inclination in euerie mans nature to this sinne of false worship. So, Deut. 7. 25 26. GOD labours with the people of Israel there,

there, that when in the land of Canaan they met with Idols, couered with gold and siluer, they should not couet or touch one parcell of the plate, or meddle with it: for if they did, it would insnare them, and make them remember the Idoll, and from remembring, fall to liking, and at last to worship it. Therfore it is an abomination to God: and he that will keepe a peece of gold of the Image, it is the next way to make him a worshipper of the Idoll.

This appeares also by the examples of the children of Israel, which were the Church of God, and the seed of *Abraham*: for all the world beside were heathenish, and the whole earth was ouer-flowen with a sea of Idolatrie. But these Israelites were but a while among the Egyptians: and wee see how soone they were infected with their disease. But when God had puld them out of that hell of the world, which was so full stuffed with all such abomination, and brought them into the wildernesse, where they were alone, and no people else to prouoke them to it: yet when *Moses* that restrained them, was away but fortie daies, they tooke libertie, and the lust that had beene smoothered by his presence, now braste foorth, and they gaue themselues and their best iewels to the erecting of an Idolatrous Calfe. And after, when God had brought them into the land of Promise, and they had beene there a while, they could no sooner haue any little time of ease and prosperity, but presently they ranne a madding after the Idols of the land: so that GOD was faine, almost continually, to keepe them vnder with affliction and trouble. And after, when *Dauid* and *Salomon* had raigned many yeeres, and most faithfully established the pure worship of God, it might haue beene thought, that in that space all reliques and remembrance of Idolatrie had beene quite banished and swept away, so that no man should euer haue perswaded them to that course againe. But no sooner had *Ieroboam* departed from the house of *Dauid*, and set vp the two Calues, but without any stay, the whole tenne tribes, generally, became worshippers of Calues: so that these infectious Idols which hee set vp, did them more harme then all the good examples and instructions that were in the daies

of *Salomon* and *Dauid* could doe them good. And when *Reboboam* had a little ease, he began to set vp Idolatrie, and the people readily yeelded vnto him, so that both *Israel* and *Iudah* were quickly ouerrunne and polluted with that false worship. And after, when *Hezekiah* came and stood for the seruice of God, and, so neere as he could, swept out all monuments of Idolatrie from *Iudah*; yet shortly after, when *Manasses* came vp, the people were turned the wrong way againe, and more mad then euer before; for then hee would kill all that would hold vp their heads for Gods true worship, and not to yeeld to his inuention: so that he filled Ierusalem with innocent blood, from corner to corner.

The like might wee see among our selues in Poperie, no wall, or window, or house, or Church, which was not full of Images: for when God with-drew the light of his spirit a while, all was ouer-whelmed with Idolatrie, so prone is our nature to this spirituall whoredome.

Vse 1. To auoid all meanes that may entice vs to Idolatrie.

The vse of this, is, to teach vs to auoid all meanes and occasions that may draw vs to this hainous sinne. In which thing, when *Salomon* was not very circumspect, but would marrie with superstitious wiues, how quickly was he ouertaken with their superstition? Wherefore, if wee haue any care of our selues, and to keepe our selues from Idolatrie, let vs beware of the companie of Idolatrous persons, and reading their bookes. For as an honest and chaste woman cannot be long in the companie of Adulterers, but shee shall be stained with their impuritie, and get some blot by their filthinesse: so it is impossible that one should conuerse with Idolaters, and not receiue some taint of their superstition. For as an Adulterer will first striue to draw the wiues minde from her husband, by accusing his gouernment and dealings, as hard and vniust; and afterwards endeuour to entice her to his owne lure: so it is with these spirituall Adulterers; First, they will doe what they can to bring vs in dislike with Gods pure seruice, and with his Ministers and Ministery: (as indeed our loue to Christ, and his word and Ministers, is not so hot, for the most part, but that a few idle clamorous and false accusations will quickly coole it) and

then

then, hauing with-drawen vs from the true worſhip of God: we are eaſily caught, and perſwaded to any thing: ſo that no opinion can be ſo phantaſticall, and heretical, but if the Authour of it can bring vs out of liking with Gods ſeruice, and his Miniſters, we ſhall be ready enough to embrace and follow it.

Therefore ſince our nature is ſo prone and inclinable to this ſinne, we muſt not thruſt our ſelues into the company or place of Idolaters, leſt that which hath poiſoned and infected others, may corrupt and infect vs alſo.

Further, this confutes the raſh boldneſſe of many, that (nothing conſidering their owne nature, nor the contagion and poiſon of Idolatry) dare ſay, that none ſhall bee able to peruert, or make them worſe: indeed many may ſay to their ſhame, that none ſhall make them worſe. For howſoeuer it cannot bee, but ſome addition will bee made to their ſinne, yet they bee ſo bad already, that they can hardlie become much worſe by any companie: yet many ſuch there bee, ſo bold, that they thinke it a childiſh thing to feare leſt they ſhould bee allured to Idolatrie or ſuperſtition. What, ſay they, ſhould I bee ſo ſimple, as to bow to an Image, or looke for any good from a ſtocke or a ſtone? But what ſay they of *Salomon*? Was hee a foole? Did hee want wit? Nay, hee was filled full of wiſdome, and was beloued of God: yet when hee would be familiar with Idolaters, hee could not keepe himſelfe, but hee was ouertaken with Idolatrie. So in 106. Pſalme, from 35. 39. verſe, hee ſhewes the cauſe, progreſſe, and reward of Idolatrie in the Jewes: They mingled themſelues with Idolaters. What came of that? Then they learned their manners. And what then? That was their ruine. There hee declares, that they did not root out Idolaters, as God commanded them, but would grow in acquaintance with them, and by that meanes followed their waies, and manner of ſeruing GOD, till at length they became ſo zealous and ſo hot, as that they would offer their owne children to the Idols. Therefore this is not courage in them that will not feare to goe into the houſes of Idols, to looke on them, that gaze on their ornaments,

They are not afraid to see and heare Masse, and such like things. Indeed a vagrant and a runnagate that hath nothing, cares not whither he goes: it is all one to him, to go by night or by day, to goe into the most theeuish places, as in the safest: not because he hath more courage and strength, but because hee that hath nothing can lose nothing. So these vagrants and runnagates in religion, that haue no piety or feare of God, care not where they come, or what temptations they cast themselues vpon. But he that knowes his owne frailtie, and his nature what it is, and hath any thing to lose or keepe, will take heed into what places and companie he resorts, lest he take hurt and infection by them. For men must not thinke that Ministers and other faithfull professors haue the least strength and courage of any other, or are the most dastardlie and weake men, because they will not willingly come into ill company, and among ill persons, and heare ill words: but therefore it is, because they know the curse of God to bee on those that doe so, and feare their owne weakenesse and frailtie: and in this regard, as euery one hath more vertue and godlinesse, so hee will beware of any thing that may hurt or infect him. So much for the generall, in that hee doth by so many words and arguments inlarge this Commandement.

Exod. 20. 5. *Thou shalt not make to thy selfe any grauen Image, &c. Thou shalt not bow downe to them, or worship them.*

We must auoid Idols if we will auoid Idolatrie.

IN that GOD forbids first the making, then the worshipping of Idols, wee learne this doctrine, that he that would auoid Idolatrie, must auoid Idols: as in the corporall marriage, they that would auoid Adultery, must auoid Adulterers. Therefore the Holy Ghost himselfe saith, 1. *Iob.* chap. 5. *Babes, beware of Idols*: meeting with a secret obiection that might bee made: Indeed I hate Idolatry, but yet to haue Images to put mee in minde of God, that I trust is no such perill. Yea, it is, for hee saith, Beware of Idols: if you will bee freed from Idolatrie, put away all allurements, and inducements to it. And how dangerous and pestilent a thing the very Idoll it selfe is, and how quickly the beholding

beholding of it, will set the heart on fire with Idolatrie, the example of *Amaziah* will sufficiently shew vnto vs: who, though hee was a man, that in the beginning of his raigne, walked outwardly in the waies of God, and for other matters shewed himselfe a good and valiant Prince, yet when hee hauing put the Edomites to flight (so that they were constrained to leaue their gods, and flye for their liues) when hee, I say, would but looke on these Idols, he was presently caught, euen by the verie looking vpon them; though it seemed this might haue beene ynough to keepe him backe from worshipping them, because hee had euen then experience of their weakenesse, in that they could not helpe the Edomites (which serued them before) out of his hãds, as after the Prophet tels him. For as the looking vpon an Harlot will infect one with bodilie vncleanenesse: so also the looking vppon an Idoll will pollute an ignorant and blinde heart, with Idolatrie, and bring it to confusion. Therefore *Dauid* tooke another course: for when hee was following the *Philistins*, and had them now in chase, so hard as they were driuen to leaue their Gods, yet he found a greater worke to bee done then slaying his enemies; because hee knew, such was the corruption that was in his men & himselfe, as that these Idols might haue done them more harme then all the Philistins could: and therefore that none might bee infected and corrupted by them, hee and his men tooke them all, and burnt them with fire.

2. Chron. 25. 14.

1 Chron. 14. 12.

But yet against this Doctrine, is obiected, that Images bee lay-mens bookes, and serue to put vs in minde of God. But this obiection God himselfe hath answered long ago, shewing what an Idoll will put one in minde of, and what an Image will teach. For so it is in *Hab.* 2. 18. *What profiteth the Image? the maker therof hath made it an Image & a techer of lies.* Where the Prophet telleth vs, that Images bee teachers, and as they call them, lay-mens bookes: but what bee their lessons that they teach? euen lies. And what get the Schollers of these teachers? euen the curse of GOD. For so hee saith, *Woe vnto him that saith vnto the Wood arise, and to the dumbe stone, it will teach thee.* Yea, but will some say, no

man will be so foolish, as to say to the stone, arise. But indeed they doe say so: for in that they kneele downe to them, and knock their breasts before them, and creepe vnto them, all this implyeth, that they hope to speede the better for that wood or stone, and by that meanes to get them-selues some good: and this is all one, as if they should say, awake, arise, and helpe. We would count him a foolish person that would say, I will go to yonder stone, and speake to it, and intreate it, that at my request it would take some paines to doe me good: but now whosoeuer goes to it, kneeles before it, kisseth it, offers a candle vnto it, or any such like, is euen as absurd. For in so dooing, he shewes that he thinks that stone can arise, and hath some power to blesse him, and stand him instead, therefore God giues him his wages for his worke, and saith hee is accursed.

But how vnfit Schoole-maisters Idols are to teach any lesson in Gods seruice, and how vnable to put vs in minde of GOD, the Prophet *Dauid* declares, when hee shewes, that they be so farre, from resembling the Maiestie of God, as that they bee altogether vnlike to him, and farre inferiour to a base man. For *Psalm.* 135. 15. he saith, *The Idols of the heathen are siluer and gold, euen the worke of mans hands.* They be but the worke of man at the most: and therefore inferiour, and lesse than man: for alwaies the worke is inferiour to the maker of it, whereas a teacher should be superiour to the learner. Then hee describes them with a description farre vnmeete for that which should resemble GOD, and put vs in minde of him: (saith hee) *They haue eyes and see not, eares and heare not, hands and handle not, &c.* and so (saith hee) *are all those that make them, and trust in them*: that is, hope by their meanes to fare the better: thinke by kissing, knocking and kneeling &c. vnto them, to get any benefit. Idolaters and Idoll-makers, will you knowe what they bee? they haue eyes and see not, eares and heare not, mouthes and speake not: they haue no vse of soule or bodie; for if they had, they would neuer be so base-minded as to hope for any good from stockes, and stones, or looke to bee helped by them. And these bee the Schollers,

that

that theſe Schoole-maiſters, and theſe bookes do make, they grow at length, to be euen as blockiſh & fooliſh, as the blocks and ſtones that they worſhip.

But heere may ariſe a further obiection. Did not *Salomon* make *Cherubins* in the Temple, and did not *Moſes* make the braſen Serpent? why then ſhould Idols & Images be ſo odious vnto vs? To this wee may anſwer, that God forbids to make an Image to our ſelues: now *Salomon* did not make the Cherubins to himſelfe, but to God, becauſe hee had a Commandement and warrant from God ſo to doe. So, for the braſen Serpent; *Moſes* made it not of his owne minde, but by the direction of God; ſo that it was no more an inuention of man, than the Scriptures and Sacraments are: for hee was taught by the Lord how to make it, in what forme, in what place, and to what vſe. So for the Cherubins, they were appointed to ſignifie, that God had his wings as it were ſpreade out, that whoſoeuer would come to him in the Church, ſhould finde protection and ſhelter from him at all times. But this makes nothing for Idols, to worſhippe God by them. For, becauſe *Salomon* made an Image at Gods appointment, may wee therefore make one, at our owne pleaſure? And if *Moſes* ſette vp a braſen Serpent, by Gods direction, may wee doe the like, by the direction of fleſh and blood? That followes not. But for that verie Serpent that GOD had commanded to bee ſet vp, when men would looke on it with too great a reuerence, and had it in too great requeſt, and honour, *Hezechiah* was ſo bolde as to pull it downe and deface it: and this is written as a thing of commendation in him. Wee muſt make no Image to our ſelues therefore, but if God bid vs, then we muſt, for then wee make them to God, and then if God ſay, who required theſe things at your hands? we may anſwer with comfort, thou diddeſt O Lord.

We may not make Images to our ſelues,

Now as the Doctrine is true in generall, that all Idols muſt be auoided and taken heede of, ſo they are moſt dangerous and damnable, and moſt to bee abhorred which are in greateſt credit and eſtimation. As namely, firſt, ſuch as

are made to represent any of the three persons in Trinitie, the Father, the Sonne and the holy Ghost, and these, whatsoeuer pretense and purpose man hath in setting them vp, are simplie euill. Therfore *Deut.* 4. 12. *Moses* tels the people, that when God came purposely to manifest his power neere vnto them, and to speake in their eares, yet he shewed no Image or resemblance of himselfe, but they heard onely a voice; for which cause he warnes them, that they should not in any case goe about to make any Jmage, whereby to represent God vnto themselues. So *Isay.* 40. 18. *Whereunto will ye liken mee? What similitude will you make of mee?* There hee shewes that the cause of making Images to resemble God, is, for that men do not conceiue of him & his greatnes, so as they should. For if heauen and earth, and all things therein bee compared to him, they are not onely nothing, but lesse than nothing; and therefore what thing can they finde to set foorth his Maiestie? VVhat comparison is there betwixt a spirituall substance, and a bodily? betwixt an infinite thing, and that which is finite; betwixt him that containes all things in himselfe, and that which is lighter than vanitie it selfe?

Therefore it is a most blasphemous debasing of his Maiestie, to goe about any such resemblance; and is so farre from lifting vp our hearts vnto him, that it drawes our hearts downe from him, making vs conceiue carnally of him, as of those things, which wee see with our naturall eyes. Jf wee should see a man bowe downe to snakes, and Toades, and the most contemptible creatures, affirming that hee yeelded them this worship, in honour and reuerence to his Prince, because these did resemble him; were hee not to bee condemned of great abuse, and dishonour to his Prince? For these base and vile thinges are no way fit to put vs in minde of our honourable Soueraigne. What, can you finde no better thing whereby to represent your Prince than a toade? Now there is a thousand times more agreement betwixt the mightiest man, and a Toade: than betwixt God and an Idoll. For a Toade is a creature of God, as well as the greatest Potentate: but an Idoll is the worke

worke of mans fingers, and an inuention of the Deuill. A Toade hath life and ſenſe, wherein it ſomething reſembles a man: But to ſet God out by an Idoll, him that is life it ſelfe, and giueth life, ſenſe, and motion to all, by that which is voide of all life, ſenſe, and motion: him that is infinite in wiſdome and power, by the workemanſhippe of a weake and fooliſh man; what a ſhamefull and horrible impietie is this, againſt his heauenly Maieſtie? But here ſome obiect, that indeed, God the Father and the holy Ghoſt bee meerely ſpirits and cannot bee repreſented by any thing: but what ſay you of God the Sonne? He tooke vppon him the nature of man, may not one make an Jmage of him? But can we make an Jmage of Chriſt, vnleſſe we leaue out the chiefe part of him, which is his Diuinitie? For it is the God-head vnited to the manhood, that makes him to be Chriſt. What were that then but to ſeparate thoſe things, which God hath ioyned vnſeparablie together? which is accurſed. And in ſo dooing, what difference doe we make betwixt Chriſt, and the theefe that hung on the Croſſe with him? Therefore this is an abſurd and wretched reſemblance. But if wee would ſee an Image of Chriſt, looke vpon poore Chriſtians that walk vp and downe amongſt vs: for they be fleſh of his fleſh, & bone of his bone: and in them is a liuely reſemblance of him, and they haue a body and a reaſonable ſoule, as hee hath, and the graces of his ſpirit in them. But for the Idoll, he that will ſay, he can be better put in minde of Chriſt, by gazing on a picture painted on the VVall, or an Image hanged vp in ſome place, than by looking on poore Chriſtians, for whome hee ſhed his blood, and in whome he dwels continually by his ſpirit: hee ſhewes himſelfe to bee as blinde and ignorant as his Idoll. Sith then Chriſt is both God and man, and the maine thing that makes him Chriſt, is his God-head, let vs knowe that it is a wicked thing to make an Jmage of Chriſt, ſeeing that wee can no way reſẽble that which chieflie makes him Chriſt. But wold we ſee Chriſt crucified before our eies, & withall bee made partakers of the merit and efficacie of his death and paſſion? Looke vpon him in the Miniſterie of the word and Sacraments, and there wee ſhall not onely behold him: but alſo

Chriſtians do moſt fitlie reſemble Chriſt

Gal. 3. 1.

also enioy a blessed communion with him.

The Masse an Idoll.

A second Idoll of this kinde, so highly esteemed, is the masse: wherein men seeke not a representation of God, but a transubstantiation of him, & vndertake to turne the corruptible creature, not into the Image (as the Apostle chargeth the gentiles, *Rom.* 1.) but euen into the nature and substance of the corruptible God.

Popish crosses are Idols.

A third Idoll of this sort, is the Popish Crosse: vnto which, diuine worship by the Papists is ascribed, and from which, wonderfull holinesse and protection is expected, and by which, themselues and all their seruices are (as they think) sanctified. As in the Lords supper, the bread is stamped with the signe of the Crosse, and both bread and wine are crossed by the hands of the Priest: So likewise in Baptisme, such confidence and trust was put in it, that they thought their Children were not sufficientlie baptized, vnlesse they were also crossed.

Thou shalt not bowe downe to them, nor worship them.

Doct. Gods seruice may not be communicated to any other.

IN that God forbids to bowe downe to Images, or worship them, we learne that the Lord will haue none of his seruices communicated to any other. It is a speciall prerogatiue annexed to his diuine name, and nature, to bee serued alone. And as none may bee partaker with him, in his works: so none may bee partaker with him, in his worship, *Isay* 42.2. *I am the Lord, this is my name, and my glorie will I not giue to another, neither my praise to grauen Images.* If his Saints, and Angels, and best seruants might haue no portion of his honour; much lesse will hee endure it to be yeelded to his vtter enemies, euen to Idols and Deuils. 1. *Corinth.* 10.20. Now the seruices which are denied vnto them, are these, First, prayer: according as the Prophet saith. *Psal.* 44. 21. *If wee haue forgotten the name of our God, and holden vp our hand to a strange God, shall not God search this out? &c.* Where the man of God shewes plainly, that none lift vp their hands, that is, make any praiers to a strange GOD, till first they

they haue cast off all regard of the true God. And as they, by their remembrance of their Idols, growe vtterly to forget GOD: so it is certaine, that notwithstanding all their shifts and windings, God will search, finde out, and plague them.

But our aduersaries will obiect, that they doe not call on strange Gods, but they pray vnto Saints and Angels to solicite their cause to the true God. But heerein they robbe Christ of his glorie, whose office it is, to be the onely mediator. For to him alone pertaineth the worke of intercession, which hath performed the worke of redemption: according as it is written 1. *Iohn* 2.1. *If any man sinne, wee haue an aduocate with the Father, Iesus Christ the iust: and hee is the reconciliation for our sinnes, and for the sinnes of the whole world.* Where the Apostle shewes, that hee is fit to pleade, and intreate for vs, who hath made perfect satisfaction in our behalfe: agreeable to the saying in *Romans*. 8.34. *It is Christ which is dead, or rather, which is risen againe, which is also at the right hand of God, and maketh request for vs.* Therefore they that seeke any other Aduocate, besides Christ, shew euidently, that they beleeue that Christ either wants power, and so needes these helpers: or else that hee wants loue to his Church in earth, and therefore had neede to bee perswaded to his duetie by these Saints in heauen: But since he beares such an infinite loue vnto his people, as makes him of all others, most ready to heare and help; and also hath al sufficiency in himselfe, perfectly to saue all those that come vnto him, then they greeuously sinne, who leaue this fountaine of liuing waters, and to seeke such Cesternes that can yeelde no water: And as they do greatly derogate from Christ herein, so they doe in truth most impiously, make Gods of the Saints, whome they call vpon: because inuocation is a seruice, onely belonging vnto God. *Romanes* 10.14. wee must call vpon none but him, in whom we beleeue. Now we must beleeue onely in God, therfore we must pray to none but to him alone.

Christ the onely Mediator.

Ier. 2. 13.

We must pray to God onely and why.

Also, when we pray vnto anie, wee professe, that wee beleeue, hee is able to heare all that call vpon him, in all places

places at the same time; and therefore it is necessarie that he must bee present in all places at once, and so consequently be a God.

Lastly hee that is prayed vnto, must know and search the hearts of those, who cry vnto him: otherwise hypocrites might speede as well, or better many times, than Christians, for they can giue as good words, and make as faire shewes outwardly as others. But God onely knoweth the heart, 2. *Chron.* 6.30 Therefore to pray vnto Saints and Angels, is in truth, to ascribe a diuine nature vnto them, and to make Gods of them.

To sweare by God onely.

Secondly, God will haue vs to sweare by none but himselfe alone. *Ier*, 5.7. *How shall I spare thee for this? thy Children haue forsaken me, and sworne by them that are no Gods.* Howsoeuer these are esteemed small sinnes, to sweare by the Masse, Crosse or such like, yet the Prophet chargeth vppon them, that such swearers are forsakers of God, and withall threatens against them, that howsoeuer they escape the hands of men, yet God will not spare them, but be auenged on them. And iust cause there is, why they should bee so reputed and proceeded against. For in swearing by Idols, wee ascribe vnto them, knowledge to search into secrets, & finde out the hidden truth, and falshood; iustice to cleere the innocent, and condemne the guiltie; power to reward the righteous, and to punish the wicked according to their owne wickednesse.

Vnlawfull to dedicate set daies to Saints.

Thirdly, to dedicate set-daies, and times to the honour of them, either by feasting, or fasting. As *Hosea.* 2.13. *I will visit vpon her the daies of* Baalim, *wherein shee burnt incense to them, and shee decked herselfe with her eare-rings, and Iewels:* But it might bee asked what great fault was in all this? It is answered in the next words, They haue followed their Louers, and forgotten mee saith the Lord. And as common experience prooues, that all they who stand moste for superstitious Holy-daies, are the greatest prophaners of the LORDES Sabbath, and contemners of his Word. The speciall worshippe that was yeelded to the Golden Calfe in the wildernesse, was the celebration of the Festiuall day: as the Apostle saith, *The people sate downe*

1 Cor. 10.7. Exod. 32.6.

to eat and drinke, and roſe vp to play. And this is reckoned as one of the moſt greeuous ſinnes of *Ieroboam*, that he had forged out of his owne heart a ſolemne feaſt to the Calues, 1. *King.* 12. 32. 33.

Seeing then the worſhipping of Images is the worſhipping of diuels, as it is ſaid, *Pſal.* 106. 36. 37. *They ſerued their Idols which were their ruine: yea, they offered their ſonnes and their daughters vnto diuels.* (For hee that doth Gods worke, he worſhips God; and he that doth the diuels worke, he worſhips the diuell.) And ſeeing all Idols bee condemned in Gods ſeruice, becauſe they haue no warrant from God, and he hath not appointed any ſignification of them: this ſerues for the reproofe of all thoſe that haue bowed downe vnto them, kiſſed them, or vſed any homage vnto them. For in *Eſay* 66. 3. hee ſets downe this as a note of an vnregenerate man, *to bleſſe an Idoll:* one need goe no further for the note of a wicked ſinner, then if he bleſſe an Idoll. For by worſhipping it, in this Commandement, he meanes not to account it as God, but to thinke that by any reuerence done before the Idoll, one ſhall get ſome helpe, and that this ſhall bee a meanes of good to him: to doe this, is a ſpirituall whoredome. For ſo in *Eſay* 42. 8. *I will not giue my glorie to another.* One had better therefore die the death, then vſe any bodily geſture of reuerence to an Idoll. And this the three children knew full well, in *Daniel.* For when the King commanded them on paine of death to fall downe, hee did not bid them bend their ſoules, but onely their bodies, yet they would not. One would haue thought they might haue done that, and yet haue reſerued their hearts vnto God. But they knew, that if they had defiled their bodies with the leaſt bow, it would haue drawen Gods curſe vpon their ſoules and bodies: and therefore they durſt not yeeld vnto it.

Vſe 1. Worſhipping of Images muſt be repented for.

Dan. 3.

Seeing then this is a ſpirituall whoredome, thoſe that haue done it, muſt repent for it, and know that they haue infected their ſoule with a damnable ſinne, for which if they doe not thorowly repent, it is ſure, that when time and occaſion ſhall ſerue, they will fall to it as freſhly as euer before.

For

For then, it is not the feare of God that hath repreſſed it; but the poſitiue law hath a little reſtrained it: which if it bee remooued, their luſt will breake foorth as much as in former time it did; as it was ſeene by the Iſraelites in the wildernesſe. Therefore thoſe that haue committed it, muſt be truly humbled for it, and labour for aſſurance of pardon. And though men will ſay, they did it of a good intent, in a good meaning, and in loue to Chriſt; yet all theſe excuſes will not ſerue the turne. It were an ill excuſe of a wife, to ſay, ſhee loued her husband exceedingly, and therefore in his abſence ſhe muſt haue others, to ſee them, and looke on them, and imbrace them, and all this in loue to her husband. The husband would ſcarce thinke well of this loue, yea it would be moſt abominable vnto him. And it is much worſe to kiſſe an Idoll, and bow downe to it, and then ſay it was for loue to Chriſt.

Therefore alſo we muſt labour to get the true and ſound knowledge of God, out of his word, and a feruent loue of him. For till then, a man is in danger to fall to Idolatrie. But if one ſee Chriſt in his word, and know his ſpirituall properties, then hee ſhall ſay as the Church, in *Hoſ.* 14. 8. *What haue wee to doe any more with Idols? Wee haue heard God, and ſeene God.* For then wee ſhall ſee better and more excellent things in him, then can be found in any Image. But till this knowledge bee obtained, wee are not well fenſed againſt Idolatrie. As in the naturall marriage, the wife is ſure from adulterie, if ſhe loue her husband: but till then, ſhee lies open to adulterers: So ſtands the caſe betwixt Chriſt and vs: Then are we ſafe from Idols, when wee haue gotten a feruent loue of Chriſt. Many will boldly ſay, What? bow downe to an Idoll? kneele to a ſtocke or a ſtone? Sure I ſhall neuer doe it. But as good as you haue done it; and what cauſe or reaſon haue you to thinke you ſhall not? Haue you ſeene Chriſt deſcribed in the word? Haue you felt him, and receiued his body and blood in the Sacraments? If you haue beheld his excellent beautie in theſe meanes, you will abhorre an Idoll, as an vgly thing: and if your ſoule loue Chriſt, and finde him in theſe things, you will neuer fall to this filthineſſe,

but

but loath and deteſt it. But if this knowledge and loue bee wanting, you are in continuall danger to runne to ſpirituall whoredome, (whatſoeuer you can ſay now) if occaſion were offered. Thus much for the groſſe and direct breach of this Commandement, by making or worſhipping Images.

The third breach of it, is ſuperſtition, when one doth not goe to ſtockes and ſtones, but yet vſeth thoſe waies and inuentions, in worſhipping God, which are not commanded of God in his word, but be deuices of men. For *Matth.* 15. 9. Chriſt ſaith, that they *worſhip him in vaine, teaching for doctrines mens precepts.* If it haue no further beginning then mens braine, God will giue no bleſſing to it: yea he ſends a curſe vpon it; for curſed is hee that addes any thing to the bookes of God: God will adde ſo much to his plagues. And the reaſon is, becauſe he makes himſelfe wiſer or better then God. For if God be perfectly wiſe, then he knew beſt what worſhippe would pleaſe himſelfe: and if hee bee perfectly good, then hee would reueale vnto vs what euer hee knew fit for vs to practiſe. Againe, it is a great iniurie offered to God, when wee will let his deadly enemies haue the ordering and appointing of his ſeruice, rather then himſelfe. 3 Superſtition.

A King would thinke it a great indignitie that his ſeruants ſhould not yeeld to his direction; but ſome baſe perſon, that were a profeſſed enemie, ſhould ſet downe what ſeruice hee muſt haue, and in what manner hee muſt bee obeied, what ſhall bee his attendants and prouiſions. But much more abſurd and iniurious it is, that wee will let the wit and will of the fleſh beare the ſway in Gods worſhip: for theſe two doe ioine with the diuell, and are enmitie to God. And if wee will haue this preheminence in our houſes, that our ſeruants muſt doe as wee bid them, not what they themſelues thinke good, (for hee is a good ſeruant that doth his Maſters will, not his owne) then why ſhould not wee thinke it right, that God muſt be Lord in his houſe? and we muſt doe his ſeruice, after his appointment, and not our owne?

This

Papists reproued for defiling Gods worship with their owne inuention.

This serues to condemne the Papists, that are most guilty in this point, and haue defiled the whole worship of GOD with their owne inuentions and superstitions: As by praying for the dead, forbearance of meat, putting holinesse in time, &c. In all which, GOD may and will say vnto them, Who required these things at your hands? So in the Sacraments. For in the Lords Supper the bread must be coniured, and crossed, and likewise the wine, or else they thinke it not sufficiently sanctified. But where hath Gods word commanded any of these things? If they bee so needfull, then they condemne God for want of wisdome, in that hee could not see it: or if they bee not needfull, how dare they bee so bold as to adde them to Gods ordinance? So in Baptisme, they haue added spettle, salt, and creame, and such trumperie: all which is wicked and abominable, and liable to this accusation; *Who required this at your hands?* So for the Ministerie, how haue they corrupted it, by Popes, Cardinals, Abbots, Monkes, Friers, and the rest of that crew? And also they haue appointed their Priest to offer a sacrifice propitiatorie, for quicke and dead, whereof there is no mention in the Scripture of God: and therefore there can bee no blessing vpon them; for they proceede from the flesh: and not from the spirit of truth, but from the spirit of errour: and sprang from out of the earth, and did not come downe from heauen. So much for the things forbidden in this Commandement, namely, Idols, Idolatry, and superstition. Now as this false worship is forbidden, so the contrarie, namely, the pure and holy worship is required; and wee are commanded to stand for, and to practise all the good meanes which GOD hath ordained for his glory, and our owne saluation. Whereof some are more ordinary, as praier, hearing, and reading the word, and receiuing the Sacraments, &c. Which duties, because they haue beene often handled already, and many occasions are daily offred to speake of them againe and againe, in our ordinarie ministerie, therefore they are onely named in this place. This further we must be carefull of, that all the holy seruices of God must bee performed with such reuerent carriage of the body, and seemely gestures, as are most be-

Gods seruices must bee performed with reuerence.

seeming

ſeeming the exerciſe in hand. As the Publican, in confeſſing his ſinne, declared his ſhame and ſorrow, by caſting downe his countenance, and ſmiting himſelfe on the breaſt, Luk. 18. 13. So in praier we are commanded to lift vp our hearts and our hands to God in heauen, Lam. 3. 41. An example hereof we haue in *Ezra*, who fell on his knees, and ſpread out his hands vnto the Lord, *Ezra*, 9. 5. This reuerence helpes vs greatly againſt our owne infirmities, and edifies other that behold vs, as *Salomon* is ſaid to ſtretch out his hands before al Iſrael, 1. King. 8. 22. and it teſtifieth our care to glorifie God in our bodies, as we are commanded, 1. Cor. 6. 20. It is written of *Salomon*, that when *Bathſheba* came vnto him, notwithſtanding in dignitie ſhe was his inferiour, and then a petitioner to him, yet he roſe from his throne, and bowed himſelfe vnto her. Much more therefore ought we that are worſe then nothing, to ſhew all humilitie and modeſty when we appeare before the God of all glorie, whoſe iudgements wee haue ſo many times deſerued.

Now other meanes are leſſe ordinarie: as firſt, faſting, which is to bee vſed, to the intent that we may more ſoundly humble our ſelues before God, and bee reconciled vnto him. And this is then ſpecially to be practiſed, when we would be freed from ſome iudgement of God, that wee either feele or feare; or elſe obtaine ſome ſpeciall bleſſing, that wee doe earneſtly deſire. It was commanded in the Law once euery yeare to bee exerciſed, that they might bee better acquainted with it, and haue a perfect reconciliation with God. *The vſe of faſting.* *Leuit. 16. 29, and 23. 27.*

A ſecond leſſe ordinary meanes of Gods worſhip, is vows: which are to bee vſed on ſpeciall occaſions, when either to ſtrengthen our ſelues againſt ſome ſinne, or the better to performe ſome duty, we do bind our conſcience to auoid all occaſions that may draw vs to the one, and to vſe all the good meanes that may further vs to the other. *Vowes when to be vſed.*

A third, is Lots, which is a part of Gods worſhippe, to be vſed in matters of weight, to the deciding of doubts, and ending of ſtrife and contention. An example of which wee haue, Acts 1. where being to chuſe an Apoſtle in *Iudas* ſtead, *Lots.*

and not knowing the fittest, they committed the matter to Gods speciall prouidence, in casting lots.

So in chooſing a King, (which was a matter of great importance) becauſe no ſtrife and contention ſhould ariſe, they caſt lots, and ſo chose him, whom God pointed at, as it were by the finger. The like they did in diuiding the land of Canaan: leſt any emulation or enuie ſhould ariſe amongeſt them, they vſed Gods owne hand, as it were, in giuing euery Tribe his inheritance. So that, in ſuch matter of weight and moment, theſe lots muſt bee vſed as a good ſeruice of God for thoſe ends.

2. Sam. 10. 21.

And ſince theſe things are ſtrictly commanded, as the former forbidden, this condemnes the corruptions and looſeneſſe of our times. Many thinke, that if they bee freed from idolatrie and ſuperſtition, then they haue kept this commandement: as though it did onely forbid euill, and did not command the contrarie good. This is not ſo: but one may forbeare the forenamed ſinnes, and yet bee a damnable breaker of this commandement: for God commands not onely to turne from dumbe Idols, but alſo that wee ſhould ſerue the true and liuing God, 1. Theſ. 1. 9. or elſe there is no ſound conuerſion. Many can ſay, they pray not ſuperſtitiouſly: but doe they euer pray religiouſly? They ſpend no time in vaine repetitions: but doe they ſpend any time in faithfull petitions, and praying in the holy Ghoſt? They read no Popiſh bookes: but doe they read the booke of God? They come not at Maſſe: but doe they reuerently receiue the Lords Supper? They haue left off popiſh faſts? like enough, for we are fallen from poperie to plaine impietie: but doe they faſt a Chriſtian faſt? As they did it before ſuperſtitiouſly, doe they doe it now conſcionably; in caſting downe themſelues, and celebrating it as a Sabboth vnto God, to confeſſe their ſinnes, and craue pardon for the ſame? But for want of theſe duties, many want the bleſſing of God, which they might haue, and are breakers of this commandement, becauſe they bee not as diligent in vſing the good meanes of their ſaluation, as they were forward in the ill meanes of their deſtruction: and are not as carefull

to

to plant the holy worſhip of God, as to pull vp Idolatry and ſuperſtition: ſo that ſuch are as well guilty of the breach of this law, as Idolaters: they, for doing that they ſhould not: we for not doing that wee ſhould: they for vſing falſe worſhip: we, for not vſing the true worſhip. But then wee ſhall be true worſhippers of God, when wee ſhunne and hate all falſe ſeruice, and put in practiſe all the parts of the true ſeruice of the true God.

I am Iehouah. Of the word *Iehouah* hath beene ſpoken in the preface to the Commandements.

Thy God, a iealous ſtrong God.

IN theſe words calling himſelfe our God: hee implies that there is an euerlaſting marriage betwixt him and his Church. And therefore, as it is a foule fact for a woman after her marriage, and the couenant of God made betwixt her husband and her ſelfe, to defile her bodie with filthy adulterers: ſo it is a thing much more hainous and abhominable for any man or woman, after their couenant with God, to follow Idols and Images, not contenting themſelues with the perfect beauty of Chriſt. Then where hee ſaith (*a iealous God*) hee compares himſelfe to an husband, that as hee loues his wife moſt dearely and tenderly, whileſt ſhee remaines chaſte and faithfull: ſo is hee moſt offended and prouoked, if ſhe deale lewdly and treacherouſly with him. Now Chriſt had abundantly confirmed his loue vnto vs, in giuing himſelfe for vs: but if we behaue not our ſelues chaſtly towards him accordingly, hee will bee as a iealous husband, whoſe feruent loue beeing abuſed, will burſt foorth into the ſtrongeſt hatred. As *Salomon* ſaith, that *Iealouſie is the rage of a man: and therefore hee will not ſpare in the day of vengeance.* Prou. 6. 34. Jn that hee calles himſelfe a iealous God, it declares that hee wants neither cauſe nor will to powre vengeance on them: and in that hee is a ſtrong God, hee is of might ſufficient to plague and confound all thoſe that wickedly breake his couenant.

From all this description (whereby God hath set out himselfe vnto vs, to be our God, and a iealous God; that cannot abide any such filthynesse, and a strong mightie God, that is able to execute his wrath on the offenders) wee must learne first, that Idolatrie is not a small sinne, but most offensiue to God, and dangerous to man. The practise of it is abhomination, and the persons committing it, are made abhominable and accursed, Deut. 7.26. It is a worke of the flesh, Gal. 5.20. It is a seruice of the diuell, Deut. 32.17. And it draweth men by the fearefull Iudgement of God, into many monstrous and vnnaturall sinnes, Rom. 1.24.26. &c.

Doctr. Idolatry is offensiue to God and dangerous to men.

Vse. Therefore they deale very wickedly against God, and iniuriously with men, that iustifie such grieuous sinners; and make their case seeme safe and good, who are in so great perill of the heauy wrath and vengeance of God.

Doctr. Then from this description, secondly wee learne, that wee may and must take courage and comfort, to stand for Gods pure worship, against all Idolaters and Idolatry, and all manner of superstition, seeing that hee is our God, one that hath bound himselfe in couenant to protect and defend vs: as also hee is iealous, that carries a flame of loue to all the faithfull, as well as an exceeding detestation to the vnfaithfull: and then he is a strong God; not strong with an idle kinde of strength, that lies hidde within him, and neuer is put in practise, but he doth vse his strength, to the maintaining and protecting of all such as are true friends to him, and maintainers of his worship.

Vse. Which is for the comfort of those, whose friends, and such from whom they haue their maintenance, are popish, and will hate them, and be enemies to them if they hate superstition, and loue God and his true worship. But feare them not, for God is a strong God, if they will not helpe, hee will: they haue no such power against you, as God hath for you, so long as you continue vpright in his seruice.

This is also for the terror of all Idolatrous and superstitious persons, that haue many things to vphold them, and are well friended and strongly defended; but yet mischiefe shall be their end in the end, because hee is stronger then all

men

men that sets himselfe against them. That which is propheci-ed against them, *Reuelat.* 18. 8. shall surely come to passe. *Therefore* (saith the holy Ghost) *shall her plagues come at one day, death and sorrow, and famine, and shee shall bee burnt with fire: for strong is the Lord God which will condemne her.* And then all that the Kings could doe for those Idolaters, was to lament them, but they had no power to helpe them. And the Merchants who were in great league with them, could onely bewaile, but no way mitigate their miserie.

Visiting the sinnes of the Fathers on the Children.

Obiect. *Ans.* FIrst it may be obiected, how God can in iustice doe this, and punish the Children for the Fathers fault? But to that wee may answere, as God dooth in *Hos.* 2. 2. speaking to the Iewes: he bids them pleade with their Mother; comparing himselfe to an husband, hee shewes, that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife, that hath dealt treacherously, and her adulterous brood too, because they be none of his childrē: so God may iustly plague and forsake, both the Parents, and the wicked Children of wicked parents.

Why God may punish the children of wicked parents.

Now this vengeance, vpon the Children of Idolatrous parents, is shewed especially in these things: First, in with-holding the meanes of grace, and the spirit of grace from them. Secondly, in letting the children see their Fathers euil waies, to imitate the same. Thirdly in giuing them vp to blindenesse of minde and hardnesse of heart; and in denying them the benefit of good company, that might helpe them, & such like. But the doctrine that wee may gather hence, is, that vngodly parents are the most deadly enemies vnto their Children: As in *Exodus.* 34. 8. Where God sets downe his name most comfortably, and the abundance of his mercie, yet addes this withall, *Holding not the wicked innocent, but visiting the sinnes of the Fathers on the Children, to the third & fourth generation.*

Vngodly parents are the greatest enemies their children haue

This, the example of the wicked *Ahab* dooth euidentlie

prooue: for in that hee ſhed *Naboths* innocent blood, and committed Idolatrie, and ſerued *Balaam*, who could haue done greater wrong to his poſteritie, then hee did himſelfe by theſe things? for hence it came, that the kingdome was taken from his houſe: and his children, to the number of ſeauentie perſons, had their heads chopt from their bodies, and all his kinsfolkes and acquaintance ſared the worſe for his ſake. So *Ieroboam* (that ſeducer of Iſrael) thought by his idolatrie to haue eſtabliſhed the kingdom to him and his, ſo that it ſhould neuer haue beene taken from his houſe and ofſpring. But was it ſo? Nay, this ouerthrew him and his houſe; this was the bane of all his. For becauſe hee made Iſrael to ſinne, therefore God ſwept away him and his ſtock, as dung from the face of the earth, that none remained of them. Euen as one would doe with an vncleane and filthie beaſt, which, if he abide long in a place, will defile the houſe, ſo that the place cannot bee cleane and ſweete, till both the beaſt bee remooued, and his dung ſwept out: ſo *Ieroboams* of-ſpring were as excrements of an impure beaſt, that did ſo pollute the land, as it could not bee purified till they were all ſcoured away.

1 King. 14

1 King. 14, 10

So *Chams* poſteritie, for many generations, bare the curſe vpon them, for the impietie of their wicked father.

Vſe. 1. This ſerues to rebuke thoſe parents, that thinke and goe about by oppreſſion, by wrongfull and iniurious dealing, and ſuch wicked courſes, to better the eſtate of their Children, aand hope by theſe meanes to make their ſeed great vpon the earth after them. Nay, this is the way to bring the curſe of God, and conſequently deſtruction vpon their famil.e. If men did but giue credit vnto the word of God, that ſuch vile practiſes would ouerthrow, and not build vp their houſes, and that they did by theſe things pull downe the plague of God from heauen, vpon them and theirs; it would keepe them from enritching themſelues by wicked waies, and make them take heed how they filled their houſes with the riches of iniquitie, for feare leſt they ſhould fill them alſo with the reward of iniquity, euen the vengeance of God. For theſe ſinnes, as *S. Iames* ſaith, doe cry vp to heauen, they

Iames. 5, 4

make

make an exclamation in Gods eares, and hee vseth not to repell their crie with a deafe eare, but he heares it, to the ruine of those against whome the crie commeth; for after this crie of their iniquitie, followes their crie and howling for miserie. As Gods daily iudgement vpon encloſers, and oppreſſors, in our daies ſhewes it: for when they beginne to moleſt poore men, to vnpeople townes, to ſeeke how they may dwell alone in the land, this encloſing doth but exclude them and theirs: ſo that if men would but mark and obſerue it, they ſhould ſee before their faces, how God plagues their ſinnes, both in themſelues and their houſes.

This muſt teach vs alſo to bee humbled, and to craue pardon, for the ſinnes of our fore-fathers; becauſe they ſend out an ill breath, to bring the curſe of God on vs alſo. So we ſee in *Dan.* 9. he doth not onely confeſſe his owne ſinnes, and the wickednesse of the people, then aliue, but hee is wonderfullie caſt downe and greeued for the ſinnes of their anceſtors and predeceſſors, and of the Kings, Prieſts, and Prophets, that went before them. And there is a Promiſe *Ezek.* 18. 14. that hee that ſees his fathers ſinnes, and feareth, beeing humbled for them, and dooth not the like, he ſhall not ſmart, nor beare the puniſhment for them, but God will be merciſull to him. For indeed this is a true note, that one dooth not iuſtifie and defend his fathers euill waies, when hee is greeued and forſakes them. But he that ſees his fathers miſdeedes, and will either iuſtifie them and defend them in word, or elſe by his practiſe maintaine them: he makes vp the meaſure of his fathers ſinnes, that both may bee laide together, and bring a double plague vpon his head.

2 To be humbled for our fathers ſinnes

Of them that hate me.

IN that GOD calles Idolatrie and ſuperſtition hatred of him, hence this Doctrine may be learned, that all falſe loue is hatred. For Idolaters pretend that they loue God aboue all and more then all: They can finde in their hearts to beſtow their Sonnes and Daughters on him: and is not that zeale? No, falſe loue is true hatred: and in that they do thoſe things which God hates & forbids, what euer their pretence

is, they are haters of God. So *Prou.* 13. 24. he shewes that a fond parent *that spareth the rodde, hateth the Childe*, but hee seemes to loue him, and to bee so tender ouer him, that he cannot finde in his heart to giue him correction; therefore he hates him, for that is hatred. So in *Leuit.* 19 17. The Lord commands to admonish our brother plainely, and not *to hate him in our heart*; shewing that if any man be so carnally affected to another, that he cannot tell him of his sinne, being loath to grieue him, by a sharpe reproote, and to reprehend him, that he might be brought to repentance: he that is thus tender hearted towards his friend, hath an hard heart against his friend, and this is an euill hatred.

Vse. 1. This then confutes such people, as in their blinde charitie will say of Papists, Oh they be good honest men: and though they haue not so strict a regard of Gods worship, as hee commands, yet, I hope they loue God, and haue a good heart to him. Nay, they bee not honest persons, nor they do not loue God, but they hate him. For this is, as if a wife should say, Indeede in my husbands absence, I must haue another man to keepe mee company, and lie with me, to put me in remembrance of my husband, but yet I loue mine husband: But the husband, or any man else, would account smally of this loue, yea, they would iudge the wife rather hated, than loued the Husband. In such case are those, that must looke on Idols, to helpe them in their deuotion, they must haue some Image to gaze on, that they may bee put in minde of God, and they will, prostitute themselues to stocks and stones, thereby to manifest the regard they haue of God: but he wil giue them small reward for this loue, yea, they shall bee accounted of him as professed enemies of his name. So, for those parents that are so kinde to their Children, and loue them so dearely, that they cannot bring them vp in nurture and correction, and in the feare of God, they cannot crosse them, or goe against them in their ill course: such a Parent is a most mortal foe, as often the Children feele afterwards, and accordingly recompence them: for they loued them with a false loue, but the children reward it with a true hatred. So, he that will not offend his friend, nor trouble him with telling him

him of his faults, but rather smooth vp all and flatter him and speake faire words, hee is a most greeuous enemie. And yet who is there almost, that doth not delight in such enemies, and makes more of them, and esteemes them more welcom than a true faithfull friend, that seekes his soules heath, and will not suffer him to cast himselfe head-long into destruction? Let vs therefore learne to abhorre all carnall loue, both to God and men, as that which is the most pernicious hatred.

This must also teach vs not to match our selues in societie or in marriage with Idolaters. For this is to ioyne our selues with those that hate God: and for this *Iehosaphat* was reproued. What? saith the Prophet, wouldest thou helpe the wicked, and loue those that hate God? yet if one had told *Ahab* that hee had hated God; hee would haue defied him, and said, that hee had loued God as well as the best. But that is no matter what *Ahab* would say; so long as God accounts him an enemie. *Iehosaphat* should haue had no societie or friendship with him. Not to match with Idolaters. 2 2. Chron. 19. 2

So that, they are much to bee condemned, that will seeme to haue some care of Religion themselues, and to looke that their owne waies bee good; but yet they can be familiar, and make friendship with Idolaters, and professed superstitious persons. And are they not then subiect to that reproofe of *Iehosaphat*? What, wouldest thou loue them that hate mee? No man will be knowne to bee a familiar friend to an open rebell, whome the King hath proclaimed a Traitor; for feare left hee should be tainted with some suspition of treason And indeed he that will bee so conuersant, and so well acquainted with those which God hath proclaimed traitors: such as haue any spiritual wisdom and true loue of God may, not without iust cause, suspect him as one that beareth no great good will to God, and his pure Religion.

Exod. 20. 6. *And shew mercy to thousands of them that loue me.*

IN that God promiseth to shew mercy to thousands, of them that loue him and keepe his Commandements, we *Doct.* learne;

Hee that will do good to his children, muſt be Godly himſelfe.

learne, that the beſt way for any man to doe good to his children, is to be Godly himſelfe, as the verie wordes of the Commandement doe import. So Pſal. 37.21. *A good man is merciful, & lendeth, and his ſeed enioyeth the bleſsing.* And after 29. verſe. *The righteous ſhal inherit the land, and dwell in it for euer.* Not in his owne perſon, for that were no bleſſing to a good man, to liue ſtill in this world, but in his ſeed hee meaneth. One would thinke the contrarie: what, is hee alwaies lending? ſtill giuing, and dooing good? why alas, how ſhal his poore children do then? How ſhal they doe? Nay, they be rich children, and ſhall doe well enough. They haue a rich legacie left them, for they ſhall inherit the bleſſing of God. When he ſaith, the bleſſing, it is more then if hee had ſaid the whole earth, and all the world. For al this, one might haue, & yet be vnder the curſe, & liue and die a miſerable man, & goe to hell too: but he ſhall haue the bleſſing, therefore all things neceſſarie for ſoule and body: for, ſo much the bleſſing containes. So Pſal. 112.2. *The generation of the righteous ſhall bee bleſſed.* If then the bleſſing of God be the cauſe of all proſperitie and happineſſe; and contrarie, the curſe of God, the beginning and ground of all miſerie: then ſo farre as wee bee good or ill, ſo farre doe wee good or ill to our ſtocke. For in the Law God threatens, that if wee bee diſobedient to him and his Commandements, wee ſhall bee curſed in ſoule, body, wife, Children, and all that wee put our hand vnto. But, on the other ſide, if we be vpright, and with a perfect heart ſet our ſelues to follow Gods commandements, then we ſhall be bleſſed in ſoule, body, wife, children, and all that belongs vnto vs, ſo that the bleſſing of God ſhal meet vs at euery turne.

Vſe 1. Since then God is ſo mercifull to all thoſe that loue him, and ſhew it by keeping his Commandements: This ſerues for the comfort of all ſuch as be good children of good parents; though perhaps, their parents can leaue them no great matter, for outward things, yet they haue laid vp many prayers for them in heauen, and leaue them Gods fauour for their poſſeſſion: they haue a good patrimonie, for they haue Gods bleſſing to truſt vnto. It is better to bee the childe of a godlie, than of a wealthy parent. For hee that is both himſelfe a good man,

man, and hath alſo proceeded of Godly parents, is now poſſeſſed of a double bleſſing, for his Fathers praiers, and for his owne; for his fathers mercie, and for his owne alſo. This is likewiſe, for the comfort of Gods children, that haue many Children, and little wealth to leaue them. But that is not the queſtion what goods they haue. If they bee good and labour alſo to haue their Children good, though they were thouſands of them, they haue the bleſſing of God, and that ſhall maintaine them well enough. Thoſe that be bleſſed of God ſhall not want the effects of his bleſſing. As *Pſal.* 37.22. *They that are bleſſed of God ſhall inherit the land: but thoſe that are curſed of him, ſhall bee cut off.* Sometime indeed the Godlieſt Parents haue wicked and vngodly Children, as *Iacob* had. But when God will either conuert them, as hee did *Iacobs* Sonnes: ſo that thoſe whome at the firſt hee ſaw to be prophane as any, hee liued to ſee conuerted, and verie holy men, and pillars of the Church: or elſe, if all bee not good, God giues grace, that ſome one of them at the leaſt ſhall bee holy: As *Abraham* had vngodly *Iſmael*, but hee had Godlie *Iſaak*: and *Iſaak* had prophane *Eſau*, but he had alſo holy *Iacob*. As *Dauid* had wicked *Abſolon*, and inceſtuous *Ammon*, but yet with all he had godly *Salomon*: or if none of the next of-ſpring be good, yet ſome of them that follow ſhal be holy. The Godlineſſe of the parent will ſhew it ſelfe in the bud, ſooner or later: as *Iotham* had a wicked Sonne and heire after him, though himſelfe was a good man: but yet after, godleſſe *Ahaz* ſucceeded godly *Hezechiah*. Or if at any time good parents bee denied this bleſſing in their children, the Lord will fully requite this want, with abundance of ſpirituall and heauenly bleſſings, vpon themſelues: as appeareth in the caſe of that worthy bleſſed King *Ioſiah*.

Exodus. 20.6. *That loue him and keepe his Commandements.*

IN that the keeping of the Commandements is here ſet downe, as a note of our loue to God, this doctrine may be learned, that they onely be louers of God that be doers of his *Doct.* 1.

will:

They onely be louers of God that be doers of his will.

will. But some will obiect, that if the loue of God consist in the keeping of his Commandements, then it should seeme, that none loue him, because in many things we offend all. But for resoluing of this doubt, know, that there is a great difference betweene these two, to keepe Gods Commandements, and to fulfill his Commandements. For keeping, noteth a truth; fulfilling, a perfection: this Christ onely had; but that truth euerie Christian must haue. For, euerie Christian man may so farre foorth keepe Gods law, as that he shal bee accepted and also rewarded, though not for the merit of the worke, yet for the mercie of him that accepts the work: but this true keeping must bee knowne by these notes.

The difference betwixt keeping the Commandements and fulfilling them.

1 True notes of keeping the Commandements.

First in keeping, we must ayme at all: there must be a full purpose and true desire to keepe euerie one. For, if one lie in any sinne, and breake any Commandement wilfully; the wilfull and knowne breach of one makes him guiltie of all.

2 1. Chron. 28 9

Secondlie, this obedience must be done willingly, with a free and cheerefull heart: as *Dauid* bids *Salomon* serue the Lord with a willing minde.

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Thirdly, the end of our actions must bee good, to shew our loyaltie to God, to approoue our hearts to him in obedience to his Commandements; and not for any other end or intent of our owne, as to bee magnified of men, or to merit by them, or such like. Hee that hath all these thinges, keepeth the law of God. Indeed no man can fulfill it, neither is it required of Gods Children that they should, because they bee vnder grace, and not vnder the Law, as touching the rigour of it. But, for those that bee out of Christ, this condition is proposed to them; Winne it, and weare it: keepe the Law in full perfection, and haue happinesse in full perfection; but breake it in the least title, and lose your saluation: those which are not in Christ are thus bound, but those which are his members, and are made one with him by Faith, are vnder grace, there is a more easie obedience required of them. Not to fulfill the Law in the extremitie of it, but to keepe the Law in the vprightnesse of their hearts, & doe so much as Gods spirit, which is bestowed on them, giues them power to doe. But now to returne to the doctrine

Rom. 6. 14.

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it ſelfe; Whoſoeuer loues God, muſt, in this manner as hath beene ſpoken, keep the law of God. This is proued, 1. Ioh. 5. 3. *This is the loue of God, that we keepe his commandements.* Is it ſo? (may one ſay) then that it is a very hard piece of work few can doe that. Nay, ſaith he, *his Commandements are not grieuous, for all that are borne of God, ouercome the world.* He ſhewes that a Chriſtian, ſo farre as he is regenerate, hath conquered the World: and then Gods Commandements ceaſe to be burdenſome. For the thing that makes them heauie, is our worldlyneſſe and fleſhly luſts, which ſtriue againſt the ſpirit: but in what meaſure Gods ſpirit which regenerateth vs, hath ſet downe and ouercome thoſe luſts; in that meaſure, they are very eaſie and lightſome, and wee ſhall with much comfort & quietnes obey them, when we are once truly conuerted, according to the meaſure of our ſanctification.

It is a moſt tedious thing to a Chriſtian heart, to obey the diuels commandements; but moſt ioyous to follow Gods. As if it were permitted to a Chriſtian man for the while, to ſteale, lie, robbe, murther, commit adultery, ſurfeyt, and wallow in his vomit or ſuch like: his ſoule would abhorre it, and he would rather die, then doe theſe things; it would bee ſuch a vexation vnto him. But now, to pray, to heare the Word, to read, conferre, or doe workes of mercie, and the reſt of that kind, it it is euen a recreation, and delightfull exerciſe for him: for Gods Commandements are pure, and holy, and delight the heart, ſo farre as it is pure and holy. So Ioh. 14. 15. *If yee loue mee, keepe my Commandements: and I will pray the Father, and he ſhal ſend you another Comforter.* As if he ſhould ſay, he that loues mee beſt, and keepes my Commandements moſt, ſhall finde trouble: but lette not that trouble him, for he ſhall haue my ſpirit, which will comfort and ſuſtaine him in all his miſery. But ignorant men will ſay, We doe keepe Gods Commandements, and haue a care to be obedient vnto Chriſt. But Chriſt ſaith, verſe 21. Hee that (*hath*) my Commandements and keepes them, thereby teaching that one muſt firſt haue them, afore he can keepe them. He muſt haue them in knowledge, and vnderſtanding, haue them in memory, iudgement and affection, and then fall to

keepe

keepe them in action. Doe this, and then indeed you loue Christ. But many talke of louing Christ, and what good friends they bee to Christ; but trie them a little by their workes, and you shall see that they neither haue Gods commandements, nor keepe them: and so farre as they faile in these things, so farre they faile in the loue of God, and prouoke God also not to loue them. This confutes those disordered persons, in whom one can see nothing, but open rebellion against Gods law, open breach of the Sabbath, and manifest contempt of the Word: yet tell them of it, and aske them if they be not ashamed, thus in the face of the World, to proclaime enmitie against God; then first they fall to shifting & cloaking. But if you come with so good a proofe, that they cannot deny it, but are conuinced to their faces, then this is the next; What? are you without sinne? haue you no faults? doe you fulfill all Gods Commandements? Yes, miserable man, there are faults in the best: but this is blockishnesse. Is there no difference betwixt falling by frailty and through infirmity; and liuing and lying in a sinne, and allowing ones selfe in the committing of it? That frailtie is in Gods elect children: but this wilfull disobedience, and maintaining naughtinesse, is in hypocrites: That God passeth by and regards not; this, he will neuer put away, vnlesse there be an amendment, and great repentance. For such persons loue not God: and it is iust, if he pursue them & plague them as his enemies. This likewise is for the great comfort of Gods children, that doe their best endeuour to keepe all his Commandments: though they faile in that obedience which they ought to performe, yet God promiseth to *shew mercy* to them: as if he should say, though you come farre short of that you should, and would; yet, so long as your heart is true, I will beare with your infirmitie. For he requires not fulfilling, but keeping. If one will stand to himselfe, then he must either haue perfection, or confusion. But if he trust to Christ, then hee is vnder grace, and there is mercie in Christ, pitying and rewarding: rewarding all their good; pitying and passing by their infirmities.

Vse 1.

Thus much for the second Commandement.

The

The third Commandement.

Gods name is abuſed by vnholy
- Workes: when the euill liues of Profeſſors, bring reproch and contempt to the holy religion profeſſed by them.
- Words
  - Without an oth in ſpeaking vnreuerently of Gods: Word, Titles, Attributes, Workes.
  - With an oth by ſwearing: Vainely. Wickedly.

Exod. 20. 7. *Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltleſſe that taketh his name in vaine.*

THE purpoſe of this third Commandement is, to teach vs, that wee ſhould not profane the name of the Lord our God, but vſe it with all reuerence. By the *name* of God, is vnderſtood all thoſe things, whereby God, as by his name, hath made himſelfe knowne vnto men; as his titles, attributes, Word, and Workes. *In vaine*: that is raſhly, idlely, careleſly, when neither God is thereby glorified, nor man profited. The parts here to be conſidered are two: the firſt is a prohibition in theſe words: *Thou ſhalt not take the name of the Lord thy God in vaine.* The ſecond part is a reaſon, in the words following: *For the Lord will not hold him guiltleſſe*, that is, God will ſurely puniſh him. Which reaſon God ſets downe, becauſe no ſinne goeth more vſually vnpuniſhed through the hands of men, then this. For many will take it hainouſly to haue their owne names euill ſpoken of, and abuſed: but ſo ſlight a regard haue moſt men of God, that though his name be blaſphemed, and prophaned, though he

What is meant by Gods name

he be greatly dishonoured, yet they lay it not to heart, neither care for it. Therefore, lest men should make no account of this so great a sinne (because it is a thing that mans lawe takes little or no notice of) hee sets downe the punishment: that though the positiue lawes of men should take no holde on such persons, yet the God of heauen and earth will take such in hand, and deale with them himselfe: he will not commit them ouer to the hands of inferiour officers, but himselfe will see their execution done. Now the commandement doth partly forbid, partly command. It forbids in generall to take the name of God in vaine, as is, shewed in the Table.

Doct. Speciall care to be had of vs that wee take not Gods name in vaine.

The doctrine here taught, is that great care is to bee had that the holy name of the Lord bee not dishonoured by vs. As it is in dignitie aboue euery other name, so ought it to haue estimation aboue all other names. As hee himselfe requireth, Deut. 28. 58. Thou shalt *feare this glorious and fearefull name, the Lord thy God.* If he bee so gratious to admit vs to that, which we base creatures are altogether vnworthie of, as to deale with his Maiesty, to be spoken of, and spoken to, and himselfe to speake to vs: let not vs be so vnthankefull as to defile his holy things, which hee committeth to vs, with polluted lips, and vnsanctified hearts. And this should cause vs to be so much the more carefull hereof, by how much the benefit will be greater to our selues, if we can make the right vse of this reuerend and blessed name.

The benefits of the right vse of the reuerend name of God.

It yeeldeth safetie to them that are in perill, and is as it were a castle or tower for protection, for all righteous men that will runne vnto it, Prou. 18. 10. It conferreth all comfortable delights, to them that feele the vertue of it in their heart: and is compared in the songs of *Salomon*, Chap. 1. 2. to a most pretious and odoriferous *ointment*, and that not shut vp in a boxe, but *powred out*, which doth the more augment the sweet sauour of it: as in that which was bestowed vpon Christ. And this doth much allure sound-hearted Christians, (whose affections goe not a whoring after earthly vanitity) to embrace and loue him.

First, Gods name is taken in vaine, in life, by an vngodly, and vnholy conuersation, of those that professe the religion of

of God. And so Rom. 2. *Paul* sets downe a reproofe of the Jewes, that for their sakes, the name of God was euill spoken of among the Gentiles. The Gentiles hated Gods name, and were enemies to religion of themselues, when no occasion was giuen: but when they saw the Iewes, that professed themselues to bee Gods people, and to loue and worship him, and to be loued of him also, to liue so wickedly, to deale so craftily, couetously, and cruellie: this made them hate religion much more, and speake ill of God more presumptuously. And so in *Ezek.* 26. the Prophet chargeth this vpon them, in the 22. verse, that they polluted the name of GOD among the heathen. They were so farre from conuerting any one by their good example, that by their ill behauiour they made those to hate God, who else might haue beene drawne to some liking of true Religion. For that which the wise man speaketh of the naturall family, is true also in the house of God. A wicked sonne (saith hee) is a griefe to his father, and a shame to his mother. Let an hundred vagabonds and runagates play the filthy persons, the vnthrifts, and the theeues; this brings no discredit to the father, no man chargeth the fault vpon him, hee beares no reproch: but if his sonne, that is brought vp with him in the familie, and is called after his name, shall doe any such thing; himselfe hath not the blot alone, but hee brings also an euill report vpon the family, and his father shall beare a great part of this disgrace. So, let all the Atheists and papists, and carnall worldlings in the world, liue wickedly and shew themselues to bee as they be, filthy beasts, goates and swine without grace, and destitute of the feare of God: it is no such great disgrace to religion, they beare all the blame themselues and the shame lights on their owne heads: but let a professor fall into wickednesse, one that makes shew to bee begotten of God, by the immortall seede of the Word, to bee a child of the Church, a member of Christ, a temple of the spirit, let such breake forth into some grosse sinnes, and here will be matter for all the wicked persons in a Countrie to talke of; now the diuell and his limmes will triumph and bragge, now they sharpen and whet their tongues:

How Gods name is taken in vaine.

A professor liuing wickedly is a great scandall to religion.

the religion of Christ shall bee blasphemed, the professors of Religion taunted, euery one that desireth to be a Christian, shall haue this laide in his dish, and the name of God, and the spirit of God shall not escape without some blot of reproch. Ho (say they) these bee your professors, these bee your holy men, that bee so full of the spirit, these bee they that will be the holy Saints of God, these be they that runne to Sermons and carrie Bibles, these be the fruits of their profession, you may see what godly men they be: I warrant you, they bee all alike, you may see by one what the rest bee. Thus wee see, what a great staine religion hath among men, by the falles of those that staine the holy profession with an vnholy conuersation: professing godlinesse in word, but in deede denying the power thereof. These fill wicked mens mouthes full of slander, and giue their malicious hearts matter to set themselues a worke against the Gospel, and godly men.

And this was the sinne of *Ophni*, and *Phineas*: they should (as the Lords Priests) haue giuen such good exhortations, and haue shewed such grace in their behauiour, as that all men might haue delighted to come into the place of Gods worship, and to serue him according to the Law: but they were so wicked and vngodly, and so full of filthinesse, that the seruice of God, by their meanes was hated, and became odious to the people.

Vse 1. Sith then, this is such an high taking of Gods name in vaine to be brambles in Gods vineyard, and tares among his wheat, this confuteth those, that thinke if they can keepe their tongues from swearing and forswearing, then they bee free from the breach of this Commandement. If no man can charge them with an oath, or periury, they thinke they need not repent for taking Gods name in vaine. Not so. But let them know, that by an ill life, by walking and conuersing after a sinnefull manner, they may prophane Gods name more, hurt religion more, and bring more griefe vnto the hearts, and shame vnto the faces of professors, then some other by a thousand rash oaths; yea, by grosse and open periury. It is as great a fault, to abuse the Religion of God

in

in life; as the titles, or attributes of God in ſpeech. And therefore, vnleſſe thoſe that are called Chriſtians, labour to be Chriſtians, that their workes bee ſutable to their words; and they ſhew forth the vertues of Chriſt, as well as take vpon them the name of Chriſt; vnleſſe they be carefull to frame their liues according to the line of Gods Word, and ſo to order all their carriage, that the fruit that ſhewes it ſelfe in their life, bee agreeable to the ſeede, that is dayly ſowne in their hearts; they are as groſſe profaners of the name of God, and as liable to the curſe and vengeance of God, as hee that ſweareth many a vaine and idle oath.

Our workes muſt be ſutable to our words.

Secondly, this ſerues to inſtruct all men, that would bee called Chriſtians, and accounted the ſonnes of God, to liue ſo, as that they may bring ſome glory to God by their liues. And Saint *Paul* bids the bond-ſeruants, 1. *Timoth.* 6. 1. *count their Maſters worthy all honour, that the name of God and his doctrine may not be ill ſpoken of.* Speaking to ſuch as were ſeruants to vnbeleeuing Maiſters, hee bids them giue them honor and reuerence, not for any religion or goodneſſe, that could be ſeene in them (for they were Infidels) but for conſcience ſake to Gods ordinance, whoſe place their Maſters did ſupply: and that, becauſe if they did not ſo, all the fault ſhould bee laide vpon the name of God. But how doth hee proue that Gods name ſhould bee euill ſpoken of? Becauſe his doctrine ſhould be euill ſpoken of. So that, where euer the Goſpell is ſlandered, there God himſelfe, and his name is diſhonoured. Contrariwiſe, nothing can glorifie God more in all this world, then, when thoſe that will belong and appertaine vnto him, ſhew what houſhold they bee of, by their workes. And he that will be eſteemed the ſonne of God, muſt doe more good workes, then one that is onely the ſonne of *Adam.* This will ſtoppe the mouthes of wicked men, and muſſell them vp, that they ſhall not haue a word to barke out againſt Chriſtians and Chriſtianitie. Yea, this will beget a good liking in their hearts of that word and religion, which workes ſo good effects in the liues of them that hold it. As in the familie, let the children bee good, temperate and modeſt, and behaue themſelues gently, and

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GODS name is greatly glorified by the holy conuerſation of Chriſtians.

1. Pet. 2. 24.

humblie to all, then they doe not onely get good account and eſtimation to themſelues, but they are an honour to the houſe, of which they come; and to the parents which begat them, and a crowne to all their friends and brethren; that thoſe which be enemies, cannot for ſhame giue out an euill word of ſuch a man, whoſe children be ſo well brought vp, and behaue themſelues ſo orderly. So is it in the Church, in Gods houſhold vpon the earth: would any procure honour to God his Father, would he cauſe the Church to be praiſed, and all his brethren and fellow-members to reioyce, and to be well reported of? then, let him ſhew forth the vertues of Chriſt, let him liue worthy of his vocation and calling, let him cauſe his light to ſhine forth in the darknes of the world, let him not keepe his vertues in his owne boſome alone, but let the brightneſſe of them ſhine forth vnto all thoſe that liue with him. And if he doe ſo, hee ſhall bee honoured himſelfe euen in the conſcience of the wicked, but eſpecially hee ſhall winne great reuerence and reputation to the name of God, to Chriſtians and Chriſtian religion. And though ſome enemies be reprobates, and therefore irreuocable, yet hee ſhall make them dumbe and ſtop their foule mouthes, that their furious clamours ſhall either not be heard, or if they be, yet not regarded. And whereas others (that are yet in their preſent eſtate, enemies; but in election Gods children) may ſeeme for a time perhaps to bee hardned, and not to ſubmit themſelues: yet afterwards this good example will worke, and the ſeede will appeare in the fruite in due ſeaſon. And when God hath ſoftned their hearts, and opened their eyes, and conuerted their ſoules vnto him, and viſited them with his good ſpirit, then they ſhall magnifie him and praiſe him: then they ſhall ſay, Bleſſed be God that euer I liued in ſuch a Chriſtian family; that euer I was vnder ſo good a Miniſter: I thanke God that euer I was acquainted, or did converſe with ſuch perſons, by whoſe gracious behauiour I was brought the better to like of Religion. Now the old ſeed, that ſeemed to lie dead vnder the clods, reuiueth and ſprings: now the fruits of all good precepts, and good admonitions begin to appeare.

If

If there grow thornes in Gods vine-yard, the axe of Gods vengeance meetes with them ſtreight; and they of all other, ſhall moſt fearefully and horribly bee deſtroyed. If men will bee briars, then let them keep themſelues in the wilde waſte, and not preſſe into Gods garden: for if they doe, vndoubtedly they ſhall bee cut downe and caſt into the fire. Thus much for the firſt kinde of diſhonouring and taking Gods name in vaine, viz. by life.

The ſecond followeth, by ſpeech, and that firſt without an Oath, by ſpeaking vnreuerentlie of Gods word, titles, attributes, or workes, without due regard or eſtimation of the thing one ſpeaks. 2 Speech. Firſt of the word, in ſpeaking of it idlely, curiouſly, vainely, to picke out needleſſe queſtions, rather to ſhew wit and learning, in obiecting vainely againſt the truth, then to miniſter any grace to others, or learne any goodneſſe to himſelfe. But this vaine and fruitleſſe iangling is a great abuſe of the holy Scripture: when one hath no care to make the end of his ſpeech the glorie of God. *For high talke becommeth not a fole.* It is an vnſeemely and an abſurd thing to heare a prophane ſinner diſputing of the will and wiſdome of God, when himſelfe is a proud and fooliſh contemner thereof. And theſe vngodly diſcourſers that can ſay nothing for the truth, but all and onely againſt it, are not aſhamed to bragge, that they can hold argument againſt the beſt Preachers, and ſet them downe: none can preach ſo ſoundly, but they will except againſt his Doctrine, and that by allegation of the word of God.

But let them firſt get the law of God written in their owne hearts, and then let them open their mouthes in wiſdome, and inſtruct others. As God ſaith, *Deut. 6. 6. Let theſe words be in thine heart, and thou ſhalt rehearſe them continually.*

Firſt, then let one labour to haue the vſe of Gods word in himſelfe, and to make it his owne, and lay it vp in his heart: and then he may with comfort bring it forth, and conferre it to others. Elſe, if one be an idle talker and a fooliſh vaine diſputer of that hee neuer had any experience of, nor working in himſelf, the more he ſpeaketh the worſe it is, the more he diſhonoureth God, abuſeth his word, & hurteth his owne ſoule.

1 Fruitleſſe ſpeaking of Gods word is a taking of his name in vaine. Iude.20.

First, then Gods name is taken in vaine, by the abuſe of his word, in curious and fruitleſſe prating of it. Therefore one muſt neuer talke of Gods word, but that hee may bring ſome glorie to God, and ſome good edification to men. As the Apoſtle ſaith: *Edifie one another in your moſt holy Faith.* Vnleſſe this be our ſcope, when euer we take Gods word in our mouth, to build vp one another in godlineſſe, we peruert the word of God, and take his name in vaine.

2 Mocking at Gods word. 2. Pet. 3. 4.

Secondlie, Gods name is polluted by vs, when wee ſpeake of his word in mockage, after a ieſting and ſcoffing maner. As thoſe did of whom *Peter* ſpeakes, that derided the doctrine of the laſt iudgement: Ho, ſay they, *All thinges continue alike ſince the fathers:* when will his comming bee? as if they ſhould haue ſaid, We heare a large diſcourſe, and here is much adoe among theſe Preachers now adaies, about the great and feareſull day of iudgement, wherein (as they ſay) all men muſt bee called to account for their workes. But where is this glorious appearance? what danger comes by their terrible threatning? what profit hath any by their large promiſes? And thus becauſe God doth not preſentlie paſſe ſentence, and execute it, by caſting the wicked into hell, and by receiuing the godly to the ioies of heauen, fooliſh vaine men, that haue no faith, make a meriment and a ſport to laugh at this doctrine. So in *Eſay*, becauſe he told them of death, the Atheiſts fell to mocking: Come, ſay they, if wee muſt die, then let vs take our pleaſure while we may: *let vs eate and drinke*, and be merrie, *for to morrow, ſoule and body, and all muſt come to nothing:* wee will plie it while the time ſerues. And thus theſe irreligious beaſts caſt off all the exhortations of the Prophet, by ieſting and ſcoffing. Eſai. 22, 12.

So, many lewd perſons, in theſe daies, are ready to abuſe the words of Chriſt, (where he ſaith, if one giue thee a blow on the one cheeke, turne to him the other alſo) to deride Chriſtians, and to diſgrace Chriſtian patience. Oh ſhameleſſe perſons! Will not the reuerence of Chriſt feare them from the abuſe of ſuch words, as he with his owne mouth vttered? Theſe be the words of God ſpoken and penned by the wiſdome of the holy Ghoſt; for the direction and inſtruction

of

of his Children; not for euerie prophane ſwaggerer and drunkard to vomit out of his filthie mouth, to mooue laughter with them. And this is a common thing among phantaſticall companions that deſire to be thought wittie and conceited. That, if any place of Scripture ſerue their turne, to gird or quip one another, or ſuch like purpoſe, they had rather God ſhould looſe his glorie, and Gods word the grace and authoritie of it, then that they would looſe their ieſt. And thus that which God appointed to edifie their ſoules in godlines, they peruert to ſtirre vp themſelues and others, to fooliſh, wicked and prophane laughter.

So thirdly, the word of God is abuſed in a moſt groſſe and notorious manner, when one brings it in the defence of any ſinne, error, or hereſie. Which is to preſume to wreſt Gods weapons out of his hands, as it were, and to wound him with his owne ſword. This is as greeuous an abuſe of the ſacred word of God, and as hurtfull and miſchieuous, as ſwearing or forſwearing. Thus the diuell did moſt damnablie prophane Gods word, that it might ſeeme to agree with his diueliſh temptations.

3 Alleaging of Scripture for maintenance of ſinne is a groſſe taking of Gods name in vain. Matth 4.

So, let wicked and voluptuous liuers, that ſpend all their time and labour in purſuing vaine and fond ſportes and games, and ſuch fooliſh and fleſhly delights, as make them no whit more ſeruiceable to God, or the Common-wealth, or apt to doe any good to their owne ſoules and bodies, or any mans elſe: let ſuch men (I ſay) bee reproued and told, that this kinde of liuing is not allowable, it will not hold out before God: man was made to glorifie God, and to doe good vnto men; not to ſeeke pleaſure to his fleſh, and liue idlelie in the world; and therefore they muſt repent and amend: you ſhall haue an excuſe ſtreight, Gods word muſt bee brought as a defence, they doe not breake Gods commandements without warrant out of the Scripture, if you will beleeue them. VVhat? ſay they, will you haue a man liue without delight? doe you not allow recreation? why the Scripture doth affoord a man recreation, and then a number of places muſt be brought in for recreation, to maintain their voluptuouſneſſe. But, (vaine man) doth not the Scripture

ture command a vocation, and the recreation as an helpe to further vs in it? Now if one may aske you that ſtand ſo much for recreation, what is your occupation? what ſore trauaile is it that wearieth your body? what earneſt ſtudie troubleth your braine, that you muſt haue ſo much refreſhing, and ſo much recreation? It muſt bee ſome verie painfull labour, that needeth ſo much reſt to make you able to performe it. It is a ſore labour indeed, for it is the ſeruice of luſt and the diuell; two hard maſters. But this turning of recreation into a vocation, or a vexation rather, is not allowable by Gods word: How dareſt thou then be ſo impudently audacious, as to rob God of his treaſure, to maintaine thy filthie luſt, and defile his holy word, by defending thy vnholy practiſe?

So likewiſe come to a couetous perſon, rebuke him for his crueltie and oppreſſion, ſhew him that the loue of the world is enmitie to God, and that couetouſneſſe is Idolatrie, then comes in this place of Scripture, which muſt ſalue all: What? hath not God commanded a man to labour in his calling? doth not God ſay, *He is worſe then an Infidell, that prouideth not for his familie?* and ſo, all muſt goe vnder the name of good husbandrie, and thrift, and prouiding for the familie. But conſider, thou that ſtandeſt thus for thy labour, God will haue thee labour, but not to ſerue the diuell in thy labour; take paines in thy calling, but hurt not thy neighbour by it; prouide for thy children and lay vp, but withall, lay vp thy treaſure in heauen eſpecially, and prouide to bring them vp in the feare of God, and in ſome Chriſtian vocation: firſt, prouide that they may bee Chriſtians, & then thou haſt wel prouided for them. Store vp mercifull workes: for if wee be righteous, mercifull, and lend, our ſeede ſhall enioy the bleſſing. Thus God will haue one labour with godlineſſe, and prouide ſo for his children, as that he muſt alſo prouide for his owne ſoule.

Pſal. 37.

So, come to angry and paſſionate perſons, they likewiſe can haue ſomething to ſay for their ſin, and that out of Gods word. When they haue broken out into fooliſh and vnaduiſed paſſions, tell them, This is naught. *Anger reſteth in the boſome of fooles, and the wrath of man fulfils not the law of God.*

Eccleſ. 7. 11
Iame. 1. 20.

Oh,

Oh, but I pray you, doth not *S. Paul* say, *Be angrie and sin not?* It is true. But if thou wilt be angrie without sinne, bee angry first with thine owne sinne, beginne at home and condemne the follie that is in thine owne soule, or thine anger is not holy and spirituall but diuelliſh, fleſhly and carnall. So, almoſt in all other ſinnes there is ſcarce any ſinne ſo bad, but vngodly perſons will ſtand in defence of it; and if they can ſnatch a few words out of Scripture, and turne them violently from the true ſenſe thereof vnto their owne luſt, they count this matter of great witineſſe: but in truth it is a great wickedneſſe, and a damnable prophaning of the name of God. When one can wreſt and hale together many places, and ſay much for his ſinne, it is not a note of more wit, but of more acquaintance with the diuell: for their tongue is ſet on fire of hell, and blowne by the ſtinking breath of Sathan. And when they haue ſaid all they can, they haue made their ſinne more greeuous, their heart more hard, and themſelues more curſed, in that they haue done nothing all the while, but diſhonoured God to make him a patron of wickedneſſe, and his word a ſword for Sathan.

Fourthly, the word of God is abuſed and prophaned, by turning it to charmes, and all other kindes of ſorcerie, to cure ſuch perſons as bee fore-ſpoken and ayred (as they tearme it) and to ſay the Lords praier, or ſome place of Scripture, to finde things that bee loſt, and ſuch like: this is a ſinfull peruerting of Gods word. And whereas men commonly excuſe themſelues for this ſinne, becauſe the words bee not ill: yet let them know, that when one abuſeth good words, to a wrong end, they be euill words to him: and if the word of God bee peruerted to ſuch an end, as hee hath not appointed, they bee the diuels words to him that thus peruerteth them. And Sathan is no leſſe dangerous an enemie, when hee commeth like an Angell of light, then if he appeared in his owne colours. And this charming God himſelfe condemneth, and in the law ſaith, that hee will finde out ſuch perſons. So, that both theſe charmers, and thoſe that goe vnto them are wicked abuſers of Gods name: and either they ſhall haue no ſucceſſe in the thing they ſought for, or if they haue, it is a greater

4 Charming ſorcerie, and witchcraft is taking of God name in vaine.

Good words may not be vſed to ill ends

Leuit. 20. 6.

greater plague. For, now they proſper in their ſinne, and their heart is made more hard and vncurable. And thus the word of God is abuſed. Now the remedie againſt this abuſe, is, that wee labour to apply Gods word to the right endes whereunto it is appointed, And if we will know theſe endes, wee may ſee them, 2. *Tim.* 3. 16. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct and inſtruct in righteouſneſſe; that the man of God may be abſolute, being made perfect vnto all good works.* Here hee ſhewes how wee ſhould imploy the Scriptures of God: & firſt generally, he ſaith, they be *profitable*: ſhewing that the word of God muſt neuer be medled withall, but for ſome profit. In all conferences, wherein we alleage the Scriptures, this muſt bee the cloſing and ſhutting vp of all; That there bee ſome good done, that ſome body be the better for them, that ſome fruite bee reaped thereby: but where fruite is not the end, Gods word is not rightlie applied. Then particularlie hee ſheweth wherein this profit conſiſts. Firſt, it ſerueth *to teach*, that is, to enlighten the vnderſtanding, that one may get more knowledge, and his minde be better informed. Secondly, *to conuince*, that is, to refute, and beate downe Hereſies and falſe opinions. Thirdly, *to correct*, that is, to amend the offenders, and redreſſe their euill manners. Fourthly, *to inſtruct*, that is, to ſhew how one ſhould as well perform the good, as forſake the euill, and to leade ſuch a godly and righteous conuerſation, as that God may haue praiſe, men may bee edified, and himſelfe may be comforted both in life and death. Theſe are thoſe ends of the ſcripture, in the which whoſoeuer imployeth it, ſhall not diſhonour God, nor hurt his owne ſoule; but glorifie God, and himſelfe be made perfect, and readie to euerie good worke. Thus much for taking Gods name in vaine, by abuſing his word.

When the ſcriptures are alleaged to a right end.

Secondly, Gods name is thus taken in vaine, by abuſing his titles: as, God, *Iehouah*, Ieſus, Lord, and ſuch other. And that, either in admiration; as when vppon any ſudden accident or ſtrange report, we break forth into ſuch vaine ſpeeches, good Lord, O Ieſus, O Chriſt, Lord haue mercie vpon vs, what a thing was that? wherein wee name Gods titles, without

Abuſing of the titles of God, is to take his name in vaine.

Admiration.

without any feare or reuerence of him. Therefore thoſe that haue done ſo, muſt repent, and doe ſo no more.

So likewiſe wee abuſe Gods titles, in raſh petitions and imprecations; as *Sarah* in a fuming chafe comes to *Abraham*, and ſaith, *The Lord bee iudge betwixt mee and thee:* & thus ſhee muſt needs haue a purchaſed Seſſions, and God muſt come downe from heauen in all the haſte: none elſe would ſerue the turne to redreſſe her wrong, which ſhee thought ſhee had. And what was the matter? why *Hagar* had dealt vndutifully with her, and God muſt needes come to looke to this diſorder. But if God had come, and, hearing her raſh praier, ſtreight made examination, and proceeded to puniſh the chiefe offender, who ſhould haue bene firſt plagued? who was the firſt motioner of taking *Hagar* to *Abraham?* was not *Sarah* her ſelfe? What? muſt *Abraham* take her through her meanes and motion, and now, when the matter falles out ill, ſhe will fall out with her husband? How could the ſucceſſe bee better, ſince ſhee was the author of ſo ill a beginning? So that ſuch kinde of imprecations, as to wiſh, God be iudge, raſhly, and haſtilie, is a great diſhonor to God. As likewiſe in curſing: as, Gods vengeance on him, and ſuch like horrible ſpeeches, when God (forſooth) muſt needes become their officer to reuenge their quarrell, and ſerue their malitious humour. So likewiſe to praiſe God, and giue him thanks for an euill thing. As *Saul* at the wickedneſſe of the *Ziphims*; when they to currie fauour with *Saul*, and to get his good will, came to betray *Dauid* vnto him, and to diſcouer where hee was, that *Saul* might take him: hee breakes out into hypocriticall and ſinfull praiſes, ſaying: Bleſſed be you of the Lord, &c. One might haue done a good ductie, and diſcharged a good conſcience, as *Ionathan* did, and he would neuer thanke God for that: but let them come and help him to bring his miſchieuous purpoſe to paſſe, then God bee bleſſed, and much good thanks there muſt be. But *Dauid* did not ſo to him that ſlew *Saul*, though he had beene a cruell and vniuſt aduerſary. So, for gameſters, when they couſen and robbe one another vniuſtly of their money, without conſcience or warrant (they might euen

Imprecation, Gen. 16. 5.

Curſing.

Praiſing God for an euill thing.

1 Sam. 23. 21.

as

as well before God many times, picke a purſe) then, in all the haſte God muſt be praiſed for their theeuerie. I thanke God; I haue ſped well, I haue good lucke. What? is God a gameſter? is hee a dicer now? muſt hee bee at euerie idle perſons becke, when he is robbing his neighbour? monſtrous perſons that dare bee ſo impudent; they ſhall feele and ſee (if euer God waken their conſcience, in this life, and if hee doe not, yet in the life to come) that it was a fault bad enough to take away mens goods in this manner: but farre greater, when they will dare to abuſe God in it.

Meanes to keepe vs frō abuſing Gods titles.

Now the beſt medicine to preſerue vs from all theſe ſinnes and abuſes of Gods titles, is ſet downe *Deut.* 28. 58. *Feare the glorious and fearefull name of the Lord thy God:* feare it ſo, that you name it not, nor thinke of it, but with great reuerence. For, if one bee audacious to take Gods name in his mouth, without feare and due regard, God will lay plagues vpon him, and thoſe not ſhort and ſlight; but ſore and greeuous, of long continuance and great durance. And if one tremble and feare before God thus, he ſhall neuer abuſe his name.

Abuſing Gods properties, is taking his name in vaine.

Thirdly, Gods name is taken in vaine by abuſing his properties, and by raſh ſpeaking of them: As, of his power, wiſdome, mercie, patience, iuſtice, &c. which are abuſed when wee ſpeake of them carnally, and careleſly, or contemptuouſlie. As 2. *King.* 7. when the Prince, on whoſe hand the King leaned, heard the Prophet ſay, that corne ſhould bee ſo cheap, ſo ſuddenly after that extream dearth, he ſaid: Though God ſhould make windowes in heauen, that could not be ſo. Now this was a feareful impietie to ſpeake ſo baſely of Gods power, and ſo contemptuouſlie, as though his ſtrength were to be meaſured by mans ſtrength, and God could not tell how to bring it to paſſe, becauſe the Prince could not tel how, nor ſaw any meanes; for there hee alludeth to *Noah* his flood, as if he had ſaid, If God ſhould raine Corne now, as faſt as hee rained water then, it could not be ſo: but it was ſo, and he ſaw it ſo, but had no good by it, for he was preſt to death by the throng, as a iuſt reward of his contemptuous ſpeech and vnbeleefe of Gods power.

So likewiſe, his prouidence and wiſdome is abuſed, when one

one frets, and ſpeakes grudgingly againſt Gods worke, vnder the name of fortune and chance: Oh what ill lucke was that? what miſfortune? For either one muſt ſay that things come to paſſe by chance, hap as hap may, without any diſpoſing of God (and ſo hee chargeth God to be too careleſſe a gouernour, that lets things runne at randon, without counſell and aduice) or if hee ſay, that God gouernes all things, and rules in the world, and appoints what things, and how they ſhall come to paſſe; then hee chafes and murmurs againſt Gods gouernment, vnder the name of fortune: and ſpeaking ill of lucke, hee ſpeakes ill of Gods wiſdome and prouidence. So likewiſe, in applying any of Gods properties to defend euill (as the common cuſtome of moſt men is, to deſpiſe all admonition, and to embolden themſelues to all exceſſe of riot in regard of Gods goodneſſe) Oh, ſay they, God is mercifull, and Chriſt died for our ſinnes. True: God is mercifull: but to whom? to the penitent, and humble perſon that hateth his ſinne, and ſtudieth to forgoe it: but he is not mercifull to thoſe that loue their ſinne, and like it, and that haue a root of bitterneſſe in them, and make Gods mercie an incouragement to hearten them in their ſinne, and not to allure them to repentance, but make his loue and kindnes a protection to their leaudneſſe; to ſuch he will ſhew no mercie, but his wrath ſhall burne againſt them to the bottome of hell. So that in ſpeaking of Gods attributes, ſpeake of them with reuerence, and to that good vſe for which God hath reuealed them.

Deu 29 19. Pſal. 66. 18.

So laſtly, Gods name is taken in vaine, in ſpeaking vnreuerently of his workes: either thoſe his admirable actions within himſelfe, as election, and reprobation. When vaine man by his weake capacitie, and ſhallow conceit, cannot reach to the depth of his wiſdome, what mooues him to chuſe one and to refuſe another; then in the bitterneſſe of his heart, he openeth his mouth againſt his iuſtice: whereas he ſhould rather, with ſilence and reuerence, wonder at this hidden ſecret. As *Paul* Rom. 11. 33. did; hauing ſpoken ſparingly of it, he breakes out in admiration, and ſo concludes, *O the deepneſſe of the riches of the wiſdome, &c.* So, for the outward

To ſpeake vnreuerently of Gods workes is a taking of his name in vaine.

ward workes of creation, and of redemption, and the paſſion of Chriſt, when one can ſpeake ſo lightly, and without all vſe of theſe great things, that ſhould make him feare before God, and increaſe reuerence toward his Maieſty, and hatred of ſinne.

Taking GODS name in vaine by an oath.

Thus much for taking Gods name in vaine, by ſpeech without an oath. Now followeth that taking of his name in vaine, which is with an oath.

And this is three waies: by ſwearing either vainely, or wickedly, or falſely.

Swearing vainely.

Vaine ſwearing is, when in common and ordinarie talke, men mingle their ſpeeches, and fill vp their ſentences with needleſſe oaths: which, though they account as a ſmall ſinne, yet it is a moſt notorious diſhonour of God, and proceeds from the diuel, he is the father of it. As Chriſt ſaith, *Mat.* 5. *Let your yea, be yea, and your nay, nay: for what ſoeuer is more, comes from the euill one*, that is, the diuell. So that the root of it is exceeding euill, and the fruit of it is euen as bad, as Saint *Iames* ſheweth. 2. 11. *Sware not*, ſaith he, *my brethren, neither by heauen, nor earth, nor any other oath: but let your yea be yea, & your nay, nay, leſt you fall into condemnation.* It is then manifeſt that the Diuell is the author of vaine oaths, damnation is the end and fruit of vaine oaths, and hee that is willing to bee led by ſuch a guide, and come to ſuch an end, he may take his libertie to vſe them. But one may ſay, I doe not ſweare great oaths, as by God, and by the members and ſuffrings of Chriſt, but pettie and ſmall oaths, as by my faith and troth, by this bread, fire, light, &c. But Chriſt anſwereth for this, that wee muſt not ſweare, neither by the Temple, nor the gold, nor heauen, nor earth, no, not ſo much as by our head, becauſe God is the author and maker of all things. And there appeareth ſuch wiſdome and power of God, in the ſimpleſt of his creatures, as ought to make vs to feare and reuerence him in them. So that, whether they be great oaths, or leſſer oathes, if they be idle oathes, Gods word hath condemned them, and they ſhall (without repentance) bring damnation. Yea, but I ſweare that which is true, it is not a lie. Be it ſo: yet God hath not bound you onely, not to take

vp

vp his name falſely, but not to take it vp idlely and vainely. And againe, this ordinary ſwearing in our common talke, though it be true, will at length bring falſe ſwearing. It cannot be auoided, but that he that vſually ſweares vainely, ſhall now and then ſweare falſely. For the often toſſing of Gods holy and ſacred name, or any of his titles or actions, in our mouthes fooliſhly, or careleſſely, doth at length beget ſuch a baſe account and opinion of theſe things, that they care not how they vſe them. Oh, but, ſaith one, I would not ſweare indeed, but they conſtrained me, and vrged me to it, for they would not beleeue mee elſe. But if they will not, better it were to want credit with them, then to want the fauour of God: better vndergoe mans vniuſt ſuſpition, then Gods iuſt damnation. And what is the cauſe that ſome mens credit is growne ſo weake and feeble, that it will not ſtand, vnleſſe it bee vnder-propped by an oath? euen becauſe they haue ſo wounded their name, by lying, fraud, and coſenage, as that men take all for falſhood, that comes from them. But if we would deale iuſtly and truly, and lead an honeſt life, we ſhould not need to vſe ſuch ſinfull ſhifts, to get men to truſt vs. For there be many of Gods people, that (through Gods mercy) can ſay, they haue dealt ſo honeſtly, and conſcionably with men, and haue had ſuch care of their word and promiſe, as now no man that knowes them, will goe about to put them to their oath, their bare word may end the controuerſie. So that, if wee would deale plainely and iuſtly with all men, and let them ſee truth in our words, and faithfulneſſe in our works, ſuch idle atteſtations, to the hurt of our ſoules, would bee needleſſe. So that to ſweare, when no oath is required, nor accepted, nor can edifie, but rather hurt and grieue the hearers, is greatly to be condemned.

But, if vaine ſwearing be a plant of the diuels ſetting, and will bring forth fruit of his ſtore, viz. damnation: then how much more horrible and odious, is that blaſphemous and furious, and outragious ſwearing of many men? that if they be a little offended, and their minde diſpleaſed, then they fall to diſgorge their filthie ſtomacke, vpon the name of their Creator, and ſpue out all the venome they can, vpon his moſt ſacred

Wicked ſwearing.

ſacred maieſtie, without any feare or reuerence. If in their hunting, their dogges content not their mindes, they fall a curſing and ſwearing, as it were to eaſe their diſtempered ſtomacke, by ſhameleſſe and blaſphemous tearing and renting the name of God. If God croſſe them in their dice, which are deare to them, they will croſſe him in his glory, which is deareſt to him: if he make the dice runne againſt them, they will be auenged, their tongues ſhall runne as faſt againſt him. Here is an heart poſſeſſed with the diuell, or rather changed into a diuell, that can finde no other remedy, when it is croſſed, & moued, but to diſhonor God. As, who would ſay, it is an eaſe and pleaſure to their minde when they can bring any foule diſgrace vnto his name, ſo much as in them lieth. Hell gapes with open mouth for ſuch helliſh perſons; and a moſt horrible and fearefull damnation remaines for ſuch horrible and fearefull ſinners.

But, this may be an vnſpeakeable comfort to poore Chriſtians; If God forbeare ſuch furious perſons, that blaſpheme his name, and treade his glorie vnder their feete, how much mre will he beare with them that loue him, reuerence him, and deſire to obey him? If God be ſo patient, that for a while he will, as it were, ſuffer men to flie in his face; then thoſe that humbly caſt themſelues at his feete ſhall finde mercie. But, let wicked ſwearers take heed, how they preſume often thus to croſſe God in their anger, in the thing that hee moſt accounts of: for hee will not long ſit downe by it, hee will not ſtill beare it, but he will ariſe in his anger, and plague them in their ſoule, and in that, that is neereſt vnto them. If they ſet their tongues againſt heauen, heauen will ſend downe thunder-bolts of vengeance againſt them: and if one daſh often againſt Chriſt, and will take no warning, at length Chriſt wil fall vpon him, and grinde him to powder. And thus much for idle and fooliſh ſwearing, as alſo bitter and outragious blaſpheming.

The danger of curſed ſwearing.

Matth. 21. 44.

Swearing wickedly to doe ill.

Secondly, Gods name is taken in vaine, by ſwearing wickedly, when men binde themſelues by an oath to doe euill. As *Dauid* in a paſſionate heat, ſware to kill *Nabal*. Indeed *Nabal* had deſerued death, and God did meete with him after:

ter: but *Dauid* had no warrant to ſeeke a reuenge; and to ſweare to doe that, which as yet he had no calling vnto. This kind of ſwearing is a taking of the name of God in vaine, whether the oath be broken or kept. For if men breake it, (as in this caſe they ought to do) yet they haue ſinned, in that ſo lightly and raſhly, they tooke vp the name of God, as that vpon better conſideration, they were driuen to recall their oath againe: but if they keepe their wicked oath (as *Herod* did) that is moſt ſinfull of all; for then they make God an author and patron of ſinne, and call him for a witneſſe, and allower of their euill. So that for vs to ſweare, wee will bee meete with ſuch as haue done vs ſome wrong: and that wee will bee reuenged of them, or ſuch like: it is a grieuous prophaning of Gods holy name, for Gods name ſhould feare vs from euill, and not bind vs to euill. Marke 6.

Thirdly, Gods name is exceedingly diſhonoured and polluted by ſwearing falſely, by forſwearing ones ſelfe, which is moſt vſually called periury. This is a moſt horrible ſinne, tending to a moſt fearefull damnation. For if we ſhall giue an account for euery idle word, as Chriſt ſaith, and if men be ſubiect to damnation for euery vaine oath, as S. *Iames* affirmeth: then, what ſhall become of thoſe, that will dare to call God to beare witneſſe of a falſhood, and beare themſelues out in a lie, by pretending his name? Therefore in *Zachar.* 5. 4. the Lord ſhewes, that his curſe (like a fretting Leproſie) ſhall come vpon the falſe ſwearer, and vpon his houſe, to conſume him, and to deuoure his houſe and ſubſtance, and ſhall eate into them, till it haue brought them to nought. And in the Pſalm. 15. 4. is ſet downe as a note and marke of a true Chriſtian, that hauing ſworne to his hinderance, hee will yet keepe his oath. Then how farre is he from being a good man, that will of purpoſe ſweare that, which hee neuer purpoſeth to performe? and ſet a better colour vpon an vntruth, by garniſhing it with an oath? For it were better to looſe any commoditie, then Gods fauour; and ſuffer dammage in any thing, rather then in the matter of Gods glory. Falſe ſwearing or periury. Matth. 12.

Now the circumſtances doe aggrauate this ſinne. It is very wicked and curſed, if it bee in a priuate place, and a priuate

cause: but when one commeth before a Magistrate, in a publike assembly, and in a matter to be publikely tryed, according to truth and iustice, then to winne credit to a lye and vniust dealing, by calling the true God to witnesse, is euen to make God a false witnes like themselues. And this is to vnite and linke many sinnes together: for he doth not onely prophane the glorious name of the Lord of Hoasts; but also he is a thiefe, and robbes the innocent of his right, and drawes the iurers to an vniust verdict, and the Iudge to an vnrighteous sentence. Now the way to preserue vs against this abuse, is to feares an oath: as Eccles. 9.2. describing a good man, and opposing him to a sinner, notes him by this marke, That hee feares an oath, which the sinner is accustomed vnto. And he that is afraid to inure his tongue to swearing, shall not easily be ouertaken with the wicked, and much lesse false swearing. But he that hath so lauish a tongue, as it can, with as much facilitie and nimblenesse poure forth oaths, as other wordes, hee is in continuall danger to fall into that foule and most odious sinne of periury. And thus wee haue heard how this Commandement is broken. Now followeth to bee seene, what is heere required. It commands generally to glorifie Gods name, as is further shewed in the next table.

For swearing before a Magistrate.

Periured persons arrant theeues.

Gods name is glorified in
- Life, by a godly and holy liuing in Christian profession.
- without an oath; in speaking of Gods,
  - Word,
  - Attributes,
  - Titles,
  - Workes,

  reuerently and to good vse and edification.
- in the lawful vse of an oth by obseruing these rules in the
  - persons
    - Swearing: that he haue faith and a good conscience.
    - To whom the oath is sworne: that he do require & will accept an oath.
  - matter, that it be
    - 1. True, in our iudgment, & knowledg
    - 2. Of waight and importance.
    - 3. Performed with great feare and reuerence of Gods name.

First for life and conuersation, a Christian is bound heere to behaue himselfe so, that his whole conuersation may bring

bring glory to the name of God. He muſt ſo profit in knowledge, and conſcience by the Word of God which he profeſſeth, and make ſuch a good proceeding in pure Religion, as that he may beautifie his religion by a blameleſſe and vnſpotted behauiour. Thus in Math. 5, 16. Chriſt ſaith, *Let your light ſo ſhine forth before men, that they may ſee your good worke, and glorifie your father which is in heauen.* Hee would haue Chriſtians bee as lights: and the light which they muſt ſet forth on euery ſide, muſt be a gratious and Chriſtian behauiour; that men ſeeing and beholding theſe beames, may glorifie not them, nor commend them (for a Phariſee will ſeeke to haue men magnifie him, and ſpeake well of him) but a Chriſtian muſt deſire that by his meanes, men might bee brought to magnifie the profeſſion of God; and to ſpeake and thinke moſt reuerently of that Word, that hath wrought ſuch grace, and ſuch reformation in him. The life muſt bee the firſt beginner in religion, or elſe the ſpeech is but ridiculous; as the Lord ſaith, *What haſt thou to doe to take my words within thy mouth, ſeeing thou hateſt to be reformed?* Pſal. 50. One goeth beyond his calling and commiſſion, when he dare call himſelfe a Chriſtian, and God his Father, and will not yeeld obedience vnto his Commandements, in his practiſe. So, 1. Pet. 2. 12. *Haue your conuerſation honeſt among the Gentiles, &c. that they may glorifie God in the day of their viſitation.* As if he had ſaid: There are many of Gods elect, that yet are vnregenerate, and as bitter againſt Gods truth, and will ſpeake as ill of profeſſion as any other, but God will viſit them hereafter by his good ſpirit, and the ſonne of grace ſhall ſhine in their darke hearts, to their inlightning, and his Word ſhall worke faith and repentance in their ſoule: and when he hath ſhewed the ſame mercy to them, that in former time he did to you, they ſhall magnifie him for theſe good things that haue beene in you, which haue cauſed them that bare an hard minde to religion before, to loue, and like it ſo much the more now. And though they ſtand out long, yet at length they ſhall bee wonne, and then they will magnifie GOD. And euen bond-men are commanded, notwithſtanding their low eſtate, and the baſeneſſe of their

Tit. 2. 10. condition, yet to bring some glory to God, and winne some reuerence to their glorious profession, by their good behauiour.

The meanest Christian in his place may bring glory to Gods name.

No man is in so meane a place, and so contemptible a degree, but that if hee will take the name of Christ vpon him, and the profession of Christian religion, hee must adorne it and decke it: which he may doe by being faithfull and diligent in his place, and giuing euery man his due, conscionably. Euen a seruant, if he be not audacious, and arrogant, nor giuen to picking and falshood, but trustie, diligent, and seruiceable, patient, meeke, and humble; he glorifieth God, hee graceth Religion, he worketh out his owne saluation, and doth what in him lieth to couert his vnbeleeuing master, and shall haue reward of this seruice, as well as if he were in a higher and more honourable calling, that the world made more account of.

In the very first petition Christ bids vs say, hallowed, or *sanctified be thy name*: that is, let vs and al professors be so wel grounded in the vnderstanding of the word, and rooted in good affection to the same, as that our life, led in all good conscience, may bring glory to thy name and religion. Now, for vs daily to make this prayer, and neuer to regard our actions, how they bee agreeable to this petition, what is that, but to dishonor God both in life, and prayer? And thus much how wee must glorifie God in deed. Now followeth, how we must glorifie him in word.

Gods word must be reuerently handled.

First, wee must speake of Gods word with such care and reuerence, as beseemes the great excellency of it: and not vainely, nor iestingly, but onely to those good vses, and with that good affection, that the Lord hath commanded. And so in Deut. 6. 7. *These words shall be in thine heart, and thou shalt rehearse them continually, &c.* So that it is not left at mans discretion, whether hauing Gods word in his heart, he wil speak it, or not; but it is laid as a commandement, with equall authoritie with the former, that hee shall talke of it, as well as thinke of it. And surely, if it dwel within, it wil be heard without, as Psalm. 37. 30. *The mouth of the righteous will speake of Wisdome: for the law of God is in his heart, and his feet shall not slide,*

ſide. He ſheweth the priuiledge of a righteous man, That hee hath Gods law ſo rooted & ſetled in his heart, as it wil ſpring and bud forth in his mouth, and ſo keep and preſerue him, that either he ſhall not do any thing that is wicked; or, if hee doe, he ſhall be ſoone, and happily recouered.

Thoſe therefore faile much in this dutie, that will neuer talke of any thing in the Scripture, or of any part of Gods worſhip: they will come to the Church, and giue the preacher an houres hearing: but follow thē out of the church doore, and what kinde of conference ſhall you heare come from them? not one word of Sermon, but preſently of earth and earthly things. Though theſe men bee not common ſwearers, yet they haue broken this Commandement: for God commands vs hereto honour him with our tongues. And therefore, howſoeuer fooliſh perſons are readie to excuſe themſelues, (that, though they cannot talke of the ſcriptures, becauſe they are not booke-learned, yet they haue a good heart, and ſerue God day and night, (if you will beleeue their report) yet, ſo long as their goodneſſe is locked vp that it cannot come abroad, they may ſay what they will of themſelues: but Chriſt ſaith, that *a good man out of the good treaſure of his heart, bringeth foorth good things.* This Mat. 12. is ſuch a treaſure, as muſt needes bee brought to light continually. For if one ſay, hee hath a coffer full of good gold, and yet can fetch nothing out but droſſe, no man euer ſaw him bring one peece of gold out of his cheſt, but euerie day ſlips, and baſe coyne; ſurely, by this that commeth abroade, men may quickly geſſe what mettall is within: and few will count him euer the richer for his golden words, when hee hath nothing but braſſe comes out of his purſe. And ſo in Pro. 10. 21. the Prouerbs, the wiſe man ſaith, that *The tongue of the righteous is a tree of life, and that it feedeth many.* And therefore hee that can feede none, is not a righteous man, but deſtitute of the grace of God. As men therefore muſt not ſpeake idely of Gods word, ſo neither muſt they bee altogether ſilent; as though wholeſome and religious talke belonged not to them: but they muſt open their mouthes with wiſdome, and Pro. 31. 26. haue the law of grace vnder their tongue.

Gods titles must bee named with feare.

Secondly, wee muſt ſpeake of Gods titles and properties, with feare and trembling, to the benefit of men, & the praiſe of God by them. Thus *Dauid Pſal.* 40.9. ſaith of himſelfe, *I haue declared thy righteouſnes in the great congregation, I haue not hid thy righteouſneſſe, and I concealed not thy mercie and thy truth, &c.* Theſe were the thinges whereof *Dauid* would ſpeake; the great mercie of God, and his wonderfull and ſtable truth: that men might learne hence, to flie vnto him, and depend vpon him in their miſeries. And he would ſhew forth his righteouſnes, that men ſhould know, that it would ſurely goe well with the righteous, and that the wicked ſhould haue according to the worke of his hands: for God being righteouſneſſe it ſelfe, muſt needs puniſh the one, and reward the other, as their liues and deedes haue deſerued.

Theſe were the things, about which hee would willinglie exerciſe his tongue, and ſpeake ioyfully to the people. For one cannot ſpeake of theſe things conſcionably, but it would worke in him a feeling and loue of them: ſo that himſelfe ſhall get more good, and thoſe alſo that heare him. So *Pſal.* 107.8. *Let them confeſſe before the Lord his louing kindeneſſe, and his wonderfull workes before the Sonnes of men.* Hee would haue vs haue ſuch a feeling in our hearts, as that wee ſhould not onely confeſſe Gods kindeneſſe before him, but before men alſo make knowne the ſame.

Pſal. 66, 16.

And therfore all of vs muſt heere be humbled, & acknowledge how exceeding ſhort wee come, how ſeldome or neuer we breake foorth into ſuch confeſſion or declaration of Gods power, wiſdome, mercie, &c. as our ſelues and others might thereby bee ſtirred vp the more to be thankefull vnto him, and to ſtay vpon him. Who almoſt hath ſaid, as *Dauid* in the Pſalme: *Come, and I will tell you what the Lord hath done for me*, what carefulneſſe he hath had ouer our ſoules and bodies, what faithfulneſſe hee ſhewed vnto vs in all our needs, and all his wonderfull mercie and wiſdome, whereof wee haue daily experience. Many can make long diſcourſes of the kindneſſe of ſuch a friend, and ſpend much time in telling what their good friends haue done for them: but for God, that giueth life, and breath, and all things, and that giueth

Act 17.25.

ueth power to our friends to doe vs good, and kindeneſſe to put that power in practiſe; who almoſt doth ſpeake of his goodneſſe and power that hee continually doth ſhew and practiſe toward vs, to mooue himſelfe and others thereby more earneſtly to glorifie his name?

Gods workes muſt be ſpoken of with reuerence. Exodus 15

Thirdly, wee are heere commanded to ſpeake of Gods workes with reuerence and thankſgiuing, whether they be workes of mercie, or iuſtice. And thus the Children of Iſrael with their leader *Moſes*, after that wonderfull deliuerance at the red ſea, did fall to praiſing and magnifying God, and to confeſſe his excellent greatneſſe and Maieſtie, and ſet out the ſame to all poſteritie. And as wee muſt magnifie God for all his workes, ſo eſpecially for theſe that goe beyond our reach, and ſeeme moſt contrarie to carnall reaſon. And thus *Paul*, hauing diſputed of election, and reprobation, ſuch workes as carnall men and fleſhly wits moſt ſnuffe at, and would willingly ſhew their quarrell againſt, if they durſt for feare of men, Paul I ſay, beeing a man of God, ſpeakes moſt reuerentlie, and with wonderfull admiration of the greatneſſe of God, Rom. 11. 33. *O the deepenes of the riches both of the wiſdome and knowledge of God: how vnſearchable are his iudgements, and his waies paſt finding out!* and then, *who hath knowne the minde of the Lord?* who can tell why God chuſeth one to life, and leaueth another to death, why hee will haue one ſaued, and another condemned? who can aſſigne the cauſe of theſe things? And in the next verſe, hauing before ſpoken of ordaining one to ſhame, and another to glorie, hee ſhuts vp, and cloſeth all with this holy and reuerent concluſion, wondring at his greatneſſe: *Of him* (ſaith hee) *and through him, and for him, are all things: to him be glory for euer, Amen.* As if he ſhould haue ſaid: he made all thinges at the firſt himſelfe, hee ſuſtaineth and preſerueth all thinges by his owne power ſtill, and therefore it is moſt iuſt and equall, that hee ſhould diſpoſe and order all things according as ſeemes beſt vnto him, for his owne glorie.

We muſt praiſe God for our afflictions,

And as wee muſt ſtriue to magnifie God in theſe workes that croſſe our reaſon; ſo, in thoſe alſo that are moſt contrary to our affection: as in our croſſes and afflictions. And thus

did *Iob* when God had taken away his ſonnes, his ſeruants, his ſheepe, his Oxen, his Camels, and all his goods, and that vpon the ſudden, he falles not to murmuring and grudging againſt God, but breakes out into the praiſe of God; *The Lord hath giuen* (ſaith he) *the Lord hath taken away, bleſſed be the name of the Lord.* In all theſe miſeries he could finde in his heart, and ſee good cauſe, to bleſſe the name of God: for he knew that it came from God. And though the diuell were a chiefe ſtirrer, yet hee could not goe beyond his commiſſion: and though God had taken away all, no wrong was done to *Iob*. God it was, and God had giuen it him, and might haue taken it away ſooner, and therfore ſtill he was to be bleſſed.

Iob. 1. 21.

So did *Hezekiah*: ſo did *Eli*: *It is the Lord let him doe what he will.* So that euen in Gods chaſtiſements, which are teadious to the fleſh, and goe againſt the graine of our affections, wee muſt praiſe him. As *Nebuchadnezzar* in the end of his ſeuen yeares miſerie, ſaith, *He is holy in all his workes, and iuſt in all his waies.* And thus wee muſt glorifie the name of GOD in ſpeech without an oath. Now it followes to ſpeake of an oath.

2. King 20. 19. 1. Sam. 3. 18.

Dan 4 34.

Swearing rightly, is an holy ſeruice of God.

And firſt wee muſt know, that it is a ſingular ſeruice to God, to take an Oath, when we haue a lawfull calling thereunto. As raſh ſwearing is a wicked ſinne, ſo right ſwearing is an holy ſeruice: and one may ſinne as well in omitting this, when it is lawfully required, as in cõmitting the other which is forbidden.

So in *Deut.* 6. 13. and 10. 20. *Thou ſhalt feare the Lord, and ſerue him, and ſweare by his name.* In both which places God plainely requireth this ſwearing by him, as a ſpecial honour that belongs vnto him, when wee haue a warrantable and iuſt cauſe to take an Oath.

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It is an error to forbid the vſe of oathes.

Therefore their errour muſt be condemned, that would altogether roote out the vſe of oathes, as vnlawfull, and being called thereto, refuſe it becauſe they ſay they would not take Gods name in vaine. Whereas, in refuſing to ſweare by it reuerently, and vpon good ground and allowance, they tranſgreſſe this Commandement, and might as well refuſe to heare and read, and pray, as to ſweare being called thereunto.

Likewiſe

Likewise it serueth for our instruction: that when the case stands so, as that an oath is required at our hands by those which haue authoritie, and when wee haue a sufficient warrant, then wee should willingly and carefully doe it, and that with a minde to glorifie God; and an expectation of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God as well as these be: and it is a fault, when men comming to this, doe not propose the glorie of God vnto themselues; nor looke for any reward for this duetie, but onely respect the ciuill ends to set agreement, and make peace among men. Many will hope to speede the better for a good praier (as indeed they shall) which neuer hope that God will looke any whit the more fauourably vpon them, for swearing religiously. But if God will punish vaine swearers, hee wil reward good swearing, and those that vse it aright. As a curse is denounced against the sinfull and idle vsage of it, so the reuerent and conscionable vse of it, hath a promise of blessing annexed vnto it. But for want of knowledge and faith in this point, wee want the fruite of it, whereas a Christian, swearing for conscience sake, and in obedience to Gods Commandement, may lay vp an Oath among his best seruices, and treasure it vp as a precious iewell that shall bring an euerlasting reward with it. For God wil not forget those that sanctifie his name: which all they doe that sweare reuerently by it.

2 We may expect a blessing for swearing rightly.

Now, that we may sweare lawfully, these rules are to bee obserued: for the { Persons } swearing. { Worke } requiring them to sweare.

Rules that we may sweare rightly.

For the person swearing, this must be knowne and obserued: that if hee would haue God accept of him, hee must be a Christian: for no vnregenerate man can sweare religiously to please him, and therefore Saint *Paul* swearing, saith *I call God to witnesse*: but so may an vnregenerate man, and his oath bee worth nothing, therefore he addeth, *whom I serue in my spirit*: shewing, that hee that will comfortably take the name of God in his mouth, to sweare, must sanctifie him in his heart, and serue him in his soule, or else hee doth take the name of God in vaine, hee doth not glorifie him at all. For

vnregenerate men can neuer sweare rightly. Rom. 1. 9.

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Math 7.18. an euill tree (ſaith Chriſt) cannot bring forth good fruite. And though others may haue good by that hee ſhall doe, yet it can bring no good or comfort to himſelfe. Nay, it is an euill worke in him, as was the preaching of *Iudas*, and caſting out of Diuels, and other workes which he through Chriſtes commiſſion was able to doe: Which (notwithſtanding) were ſo farre from doing him good, or yeelding him any comfort againſt the terrour of his conſcience, that they rather were torments, and fire in his boſome to vexe him, that had made ſo faire a ſhew, when in truth hee had ſo foule a heart. So, if an vnregenerate man take an oath, although it bee verie true, yet he ſinnes and diſhonoureth God in thus ſwearing; becauſe whatſoeuer is not of faith is ſinne: Now, hee hath no faith, neither looketh hee to Gods Commandements, or reſpects his glorie in the oath. Therefore whoſoeuer hath taken on oath before his calling, howſoeuer in it ſelfe lawfull, yet hee muſt bee humbled for the doing of it, becauſe it was a ſinne in him, being void of faith, and wanting a good conſcience, and all true reuerence of Gods Maieſtie. For theſe things can neuer bee wrought, but by the worke of the ſpirit, which doth conuert men, that they may be fit for his ſeruice: whereas, in the ſtate of vnregeneracie, they tooke Gods name in their
Tit.1.15. mouthes, when there was no feare of him in their hearts, and to the impure all things are vnpure. This muſt be obſerued in the partie that is ſworne.

Now, in him to whome the oath is made, this is requiſite, (without which an oath cannot bee lawfull) that hee require it, and bee ready to accept it. For if the partie, vnto whome one ſweareth, bee vnwilling of it, then is it a ſinne offenſiue to the Lord.

What inconueniences accompany forward ſwearing.

And therefore many men are to bee reprooued, that, in common buying and ſelling, are ſo forward to ſweare, as that though no man bee willing they ſhould ſweare (yea rather, many are greeued and troubled at it:) yet euerie thing of lighteſt moment, muſt haue confirmation of an oth annexed vnto it. But what get they that will make a trade of ſwearing? Surely this, that they grow to bee ſuſpected of vnfaith-

vnfaithfulneſſe: and when they be ſo lauiſh of Gods name, both their owne hearts grow leſſe to reuerence it, and others the more ſuſpect them; whereas they thinke to remooue all ſuſpition from themſelues. For, a Godly man, and one that hath any true fidelitie in him, ſets more by the name of GOD, then to pawne it vpon euerie ſmal occaſion: and therefore thoſe may bee iuſtly thought moſt deceitfull towards men, that be moſt prophane towards GOD. And he that careth not to diſhonour God, will neuer make any great ſtay to illude his neighbour. Theſe rules are for the perſons. Now for the thing it ſelfe.

1 Rules of a religious oath. First it muſt be of a known truth.

First, it muſt bee true that is ſworne: That is, whatſoeuer wee confirme, by taking the name of God in our mouthes, muſt not onely bee true in it ſelfe, but a knowne truth, of which hee that ſweareth, hath ſome certaintie, his conſcience muſt not doubt of it: if hee doe, hee ſets too light by Gods name. So *Ieremie* Chapter 4. verſe 2. he requireth that men ſweare in truth and in iudgement: if one will come to auerre and affirme a thing with an Oath, he muſt bee able to ſay, I ſweare nothing but that, which (vpon ſound ground and good proofe) I know to be true, I am ſure of it, and haue in mine owne heart iuſt warrant for that which I ſpeak: elſe, vpon euerie light coniecture, and ſlender opinion to binde a thing by the name of God, though it fall out to bee ſo, is to prophane Gods holy name, and take it vp with a vaine and vnreuerent affection, in that one is ſo raſh, to aduenture ſo eaſily and ſuddenly vpon a thing of ſuch weight and importance.

2 Oathes muſt be taken in matters of importance.

Secondlie, an oath muſt not be tendred in light and ſmall matters, but in thinges of great moment. Though the matter bee certaine, and, in our knowledge, ſuch as wee may ſafely teſtifie the truth of it: yet, if it bee but a trifle, it is not worth an oath. In ſuch a caſe, man muſt rather bee content not to bee credited, then to call Gods name to witnes. When *Moſes* was the iudge, hee appointed inferiour Officers to bee conuerſant in ſmaller matters, and onely the greater and weightier matters were brought to him, to heare and decide. Exod. 18.

cide. Now then, if it were not fit for *Moses* to bee called to the ending and making vp of euerie light and idle controuersie; much lesse is it for vs to debase God so much, as to bring him in vpon euerie trifle. Wee would count it a verie vnseemely thing, to trouble high Officers and Magistrates with causes which the meanest neighbour could arbitrate. And if it bee too much disgracing of a Noble mans dignitie, to call him foorth about eurtie such thing of no waight; much more prophannesse is it towards God, and sheweth a heart nothing touched with the greatnesse of his Maiestie, to vrge him to come out of his place, to deale in such trifles. Therefore, vnlesse it be matter that tends to the glorie of God, or some great good of man, to end contentions that would bee dangerous, and to set vnitie and good order among men; wee must not bee bold to meddle with the name of God, and solemnely to call him as a witnesse of the thing in hand.

3 Oathes must be taken with reuerence.

Lastly, wee must doe it with great feare and reuerence: as in Eccles. 9 2. it is noted as the mark of a good man, to *feare an Oath*. And though one be the childe of God, and an oath be required of him, and he know the thing to bee certainelie true and the matter also of weight, worth an Oath: yet, if he come lightly, without any regard of God, and reuerence of that his excellent name, he hath failed in his swearing, and hath taken Gods name in vaine, and is to be humbled for it: For, in the second Psalme, and the eleuenth verse, hee saith, *Serue the Lord with feare*. Now if a man must not vndertake any seruice of God without feare; much lesse may hee call God to bee a speciall witnesse, and after a speciall maner set himselfe before him, without trembling, and great awe of his Maiestie. And thus much for the commandement. Now follow the reasons of it.

For the Lord will not hold him guiltlesse that taketh his name in vaine.

Doctr. HEre God, from the greatnesse of the perill, goeth about to terrifie men from the sinne. Now where he saith, the

Lord

Lord will not hold him guiltleſſe, ſomething more is vnderſtood, then is expreſſed. For the meaning is, that God will account him as guiltie, and execute a ſharpe and ſeuere puniſhment vpon him. So that, this we may heere obſerue as a plaine doctrine, That he that ſinnes againſt this Commandement, vnleſſe he do ſoundly repent, ſhall draw heauy iudgements vpon himſelfe. As the offence is hainous, ſo will the puniſhment be anſwerable. For it is God that vndertaketh to proſecute againſt them: hee will not put it vp, but be reuenged vpon them. If man onely accuſed them, they were not neceſſarily faulty, but might retaine credit with men, or at leaſt haue comfort in their owne ſoules, as *Naboth* had, and they which are ſpoken of, Eſay. 29.21. that were made *to ſin in word*, when they ſpake truly and faithfully: and being righteous, were yet *made to fall without cauſe*: but if God conuince, who ſhall cleare? if hee condemne, who ſhall iuſtifie? Their owne tongues and hearts, and conſciences ſhall paſſe a verdict againſt them. If man onely were offended, man alſo might determine the cauſe as Vmpire or Iudge, and ouerrule the aduerſary. For the ſentence is not alway as the plaintiffe would haue it: but (as *Eli* told his ſonnes, 1. Sam. 2.25.) *If one ſinne againſt God, who will plead for him, or take vp the matter betweene them?* If a man only followed the cauſe, there might be many helpes: as protections, or bailes, or flight, or pardon, or death of either ſide, &c. But if God purſue, who can reſiſt him? who can eſcape him? who can ouer-match his power, or (without true repentance) extinguiſh his diſpleaſure? If he caſt them, they be ſubiect to any puniſhment, or all puniſhments; in euery place they may feare apprehenſion; at all times they may expect execution: ſo fearefull is their ſtate that breake this law.

He that taketh Gods name in vaine and repents not for it, drawes down Gods iudgements vpon himſelfe.

And yet of all ſinnes, this ſeemeth moſt ſafe in the eyes of men. A greater penalty is laid vpon him that robs a man of his goods, then vpon him that robs God of his glory: and one may with more eaſe carrie out a blaſphemous and furyous oath, yea, many of them, and wicked ſcoffing and mocking at the word and workes of God, then any ſlanderous reproach, or taunting terme againſt his neighbour, that is but

but dust and ashes like himselfe. Therefore, sith men let it slip so easily, God will take the more notice of it, and punish it more sharpely. For indeed men are farre more carefull for their owne vaine glory, then for Gods glory; and therefore if God should referre it to mens assises, it is sure, little order would be taken for it. Yea, commonly it is seene, that those which should reforme and correct others in this point, haue themselues most need to bee reformed, and corrected: and the greatest rulers, that should most represse blasphemy, of al others practised it most. For if they be neuer so little crossed, how do they seeke to ease themselues, but by violent & outragious swearing? Therefore, if God should put ouer the punishment of it to their discretion, like enough a very slight penalty should serue the turne. And men also could not inflict a sufficient punishment answerable to the fault: for damnation is the due punishment, as Iames 5.12. Therefore God will haue it come before his iudgement feare, and himselfe will be the Iudge, and executioner in this offence.

Vse. 1. Such as vse to take GODS name in vaine grow more and more shameleſſe.

Sith then, God vndertakes to punish it: the vse is for the terror of al vngodly persons, that take liberty to themselues to runne ouer, in the breach of this Commandement aboue the rest, that they grow shameleſſe, they neuer seeke to hide it; nay they will doe it to grieue them that dislike it; and vsually they take a great pride in it.

Many also (of the ciuiler sort) will bee loath a man should see them take away their neighbours sheepe, or steale a sheet from off the hedge: but if they sweare in a passion, and bee told that they are in great fault, they wrong God in that which is most deare vnto him, they prophane and dishonor his name; then they turne all into a iest and laughing, What? is that such a matter? doe you stand so much vpon an oath? who is there I wonder, that doth not sweare sometimes, and drop out an oath before he be aware, when he is angry? And doe they make so light a matter of it? Is it a small thing to fall into the hands of God? Nay there be some of Gods people, that can say truely, through Gods mercy, that they had rather chuse to haue their soule dropt from their body, then a rash and passionate oath from their mouth. For if God

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haue threatned to bring damnation vpon vaine ſwearers, then where ſhall mad and frantique ſwearers appeare? Theſe bitter ſwearers, how great a damnation muſt they looke for, vnleſſe their repentance be exceeding great? For though men let them paſſe, yet before the great Iudge of heauen, they bee liable to an action of eternall death. Wherefore, in a caſe of ſuch danger, men muſt be content to be admoniſhed, and to be helped out of the ſinne: and not chafe and rage againſt him, that by a wholeſome rebuke, deſires to preſerue them from the wrath of God, and to draw their ſoules out of perdition.

Cuſtome to ſweare excuſeth not, but accuſeth more

But this is their defence; That they ſweare not from an euill mind, nor in any bad meaning, but onely by reaſon of a long cuſtome, which they cannot now leaue. But this defence is now much worſe then the offence. For it is all one, as if a common robber ſhould plead not guiltie before the Iudge, confeſſing that he had indeed robbed, and murthered, yet he thought himſelfe an honeſt man, becauſe he did it not of an ill intent, but only for that he had accuſtomed himſelfe to theeuing and ſpoyling euer from his childhood: and therfore he muſt needs continue that courſe of life ſtill, he neither could not would alter his cuſtome. Would an earthly Iudge acquite ſuch a ſhameleſſe malefactor, though the wrong concerned only other men and not himſelfe? And ſhall God the moſt righteous Iudge let ſuch eſcape, as make it their ordinary cuſtome to rob him of his owne glory, and to pollute his moſt holy name? Other malefactors vſually do not kil before they be prouoked, neither will they ſteale, but in hope of gaine to themſelues: but theſe wicked ſwearers flie vpon God, who neuer did them hurt; and they are needleſſe, and ſenſeleſſe theeues; for they ſpoile and rob, without any hope or poſſibilitie of gaine: yea, with euident hurt to their owne ſoules, hinderance of Gods glory, and griefe of heart to their Chriſtian hearers.

Comfort of ſuch as haue receiued wrong by falſe ſwearing

Laſtly, this may ſerue for the comfort of them that haue receiued wrong by falſe oathes, and haue falſe matters carried out againſt them, by the helpe of periury. Though Iudges for their owne gaine, ſometime regard not this; or, by reaſon

reason of their ignorance or error, cannot find out the right; and counterfeyt matters passe for currant: yet the Iudge of Iudges will make a better enquirie, and set downe a more true and vpright sentence, and will lay open their innocency, and the damnable hypocrisie, and impudency of their aduersaries: and not onely discouer it, but plague and confound them for it, if they persist impenitent. And this was the case of *Naboth*, and his children. He was by such wretched dealing surprized and brought to death, as a malefactor and traitor against the King, and blasphemer of God: but hath not God shewed in his Word, how hee brought destruction vpon the actors, and rooted them out, and swept them and their seede away from the face of the earth? and *Naboths* name is now cleared, and euery one that heareth of him, knoweth him to haue beene better then *Ahab* or *Iesabel*? So that God brought their sinne vpon their heads, and hath not suffered his innocencie to bee stained. God would not beare with it; howeuer, for feare of *Ahab* the King, no man durst goe about to redresse it. Therefore albeit somtimes wicked sinners will impudently out-face, and by swearing and forswearing, ouer-sway good causes of Gods children, and carry away matters for a time that are altogether false: yet be patient, God will not let the vprightnes of his children bee alway oppressed, hee will not suffer his sacred name thus wickedly to be abused, and made a shelter for lies and slanders, but when the good time comes, hee will let the world see how shamefully they dealt. And though now, while God holdeth his peace, they flatter them-selues, and bee not afraid to prophane his name, so they may effect their malicious purposes for matters to go on their side: yet God will cause their wickednes to returne, and fall vpon their owne heads, and their owne shame shall couer their faces; and the wrong done, both to his name, and to his seruants, shall bee fully discouered and reuenged. Thus much concerning the third Commandement, for the glorifying of Gods name. Now followeth the fourth, in these words.

The fourth Commandement.

Remember that thou keepe holy the Sabbath day. Six daies ſhalt thou labour, and doe all that thou haſt to doe, but the ſeuenth day is the Sabbath of the Lord thy God; in it, thou ſhalt do no manner of worke, Thou nor, &c.

THe purpoſe of God in this fourth Commandement, is, to teach vs to ſet apart the ſeuenth day wholly from all worldly affaires, to the exerciſes of religion and mercy. The parts are two. The one ſets downe the duties to bee performed; the other the reaſons to mooue vs to performe them. The duties two-fold: what wee ſhould doe, and from what we ſhould decline. The thing to be done, is keeping it holy, celebrating an holy reſt vnto God. The things to bee forborne, are all worldly workes in our ſelues, and thoſe that belong vnto vs, as children, ſeruants, and all inferiors, and that our beaſts be not put to any ſeruile labour, yea, that the ſtanger, when hee comes amongſt vs, doe not openly prophane the ſame. Though we cannot enforce him to come to the publike exerciſes, yet thoſe that are rulers and gouernours, muſt reſtraine him from open violating of it by working, or any ſuch like diſorder, and muſt lay their authoritie ſo farre vpon him, as that they ſuffer him not, among their people, and in their iuriſdiction, in the face of the Congregation, to breake the Commandement.

The reaſons are diuers. Firſt, drawne from the equitie and righteouſneſſe of it, in theſe words; *Six dayes ſhalt thou labour, and do all that thou haſt to do.* As if he had ſaid, I haue giuen thee ſixe dayes for the workes of thy calling, and haue taken but one for my ſelfe; therefore thou muſt be very well contented to yeeld to me in this ſo reaſonable and equall a dutie. Reaſons for obſeruation of the Sabbath day. First from the equitie.

dutie, If I had taken sixe to my seruice, and giuen thee but one for thine ordinary affaires, yet thou oughtest to haue obeyed me: but now that I am so liberall to thee, and reserue so little time to my selfe, hauing so large authoritie, there is no reason, why thou shouldest refuse.

2 Secondly from Gods right.

The second reason is taken from the interest and right of God, in these words: *The seuenth day is the Sabbath of the Lord thy God.* As though he would say, I haue taken it to my selfe, I challenge it to be imployed in my seruice, it is my day, and not thine: therefore vnlesse thou wilt be accounted a sacrilegious theefe, to take holy things for vnholy vses; vnlesse thou wilt deuoure things that be sanctified, to thine owne destruction, see that thou meddle not with it. It is a part of Gods treasure: and thou shalt be no better then a robber, if thou conuert this, which is not thine, to thine owne vses.

3 From Gods example.

The third reason is taken from Gods example, in these words; *For in sixe dayes the Lord made Heauen and Earth, the Sea, and all that in them is, and rested the seuenth day.* As if he should say, If thou wilt follow examples, and be led by others, then follow the example of the best. Now what better example can there be, then of God himselfe? who, when he made the World, and all things in the World, contriued all his workes so, as that he finished them in the compasse of sixe daies, and on the seuenth day rested from all his workes of creation, onely preseruing those things, which before he had made. Therefore from his example, learne thou so to dispatch all thy businesse in the sixe dayes, as that on the seuenth day, ceasing from labours of thy calling, thou maiest giue thy selfe wholly to the duties of sanctification, and to meditate on Gods power and greatnesse in his sixe dayes worke: for which end, as one speciall thing to be done in it, he hath appointed this resting on the seuenth day.

From the end of the Sabbath.

The last argument is taken from the end and vse of the Sabbath, in these words; *Wherefore the Lord blessed the Sabbath day, and hallowed it.* As if he should say, If neither the equitie of the Commandement, nor the right of God, nor yet his example will preuaile with thee, to perswade thy heart to keepe this Commandement: Yet, in regarde of thine

thine owne profit, and the benefit thou ſhalt reape to thy ſelfe, yeeld to keepe it holy. For, GOD hath not taken this to himſelfe for any commoditie, that hee ſhould haue by it, but euen for thy good: hee hath appointed it for holy vſes, that it might bee a meanes of bleſſing, not vpon the ſoule onely, but vpon the body alſo, and eſtate of them that obſerue it. There is no readier way to bring Gods bleſſing vpon any man, then the ſanctifying of it, nor no more preſent meanes to pull downe a curſe, then the neglecting and breaking of it. Therefore, if thou loue thy ſelfe, and wouldeſt haue proſperity to thy ſoule and body, yeelde ſo much obedience to God, as to ſanctifie his Sabbath. Thus much concerning the drift and expoſition of the words of this commandement.

That the Sabbath is morall and perpetuall.

Now, becauſe there bee many that are not perſwaded of the continuance of the Sabbath; and account the keeping holy of the ſeuenth day, in the number of thoſe ceremonies which be abrogated by Chriſt, as belonging only to the Iewes: therefore it is requiſite, that we proue and confirme by ſome ſound reaſons out of Gods word, that this Commandement is morall and perpetuall; and as carefully to bee kept vnder the Goſpell, as vnder the law, and to continue in force, ſo long as any of the commandements, euen ſo long as there is a world, and a Church militant in it.

Arguments to prooue the Sabbath day to be perpetuall.

1. From the Reaſons in the Commandement.

The firſt argument to prooue the perpetuitie of the Sabbath, may bee drawne from thoſe reaſons which God vſeth for the confirmation of it in the text. The reaſons are all of them perpetuall, and not one ceremoniall, and euery one belongs vnto vs, as much as vnto them: and therefore it is without reaſon to make the Commandement it ſelfe, of leſſe ſcope, and binding fewer to keepe it, then thoſe reaſons which are brought to confirme it. For, goe through the whole Commandement; what one word in all of it, hath any note of ceremony? what reaſon ſauours of any ſpeciall thing to the Iewes, that the Commandement ſhould bee tied onely to them? For God commands them to keepe the ſeauenth day, becauſe it is moſt equall: ſeeing that hee hath permitted ſixe daies, for their ordinary trauell. And hath

not hee giuen vs libertie to labour ſixe daies in our calling; and is not the equitie altogether as forcible to vs in euery age, as it was to them in their ages? If God haue taken from vs none of the ſixe daies, which he gaue to them; what reaſon haue we to take away the ſeauenth, or any part of the ſeuenth, more then they?

Then, ſecondly it is the Lords; therefore the Iewes may not imploy it any other waies then according to his will: and doth not this reaſon hold as ſtrongly now? Haue we any priuilege granted, to lay theeuiſh hands vpon thoſe holy things which are Gods, more then in old time the Iewes had?

And for the example of God, that he ceaſed from creating, doth it not reach to all men, and to all times alike? are not we as much bound to follow Gods example as euer any?

Laſtly, it is a day bleſſed to them that keepe it; and to this end conſecrated, that it may bring a bleſſing. Hath time worne out the force of this argument? Is God leſſe able to bleſſe vs now? or ſhould we leſſe deſire, or do we leſſe ſtand in need of his bleſſing then they? We ſee then that all the reaſons are firme and ſtrong, the length of time cannot abrogate the truth and ſtrength of the reaſons; therefore neither can it diſanull the Commandement which is grounded hereupon. For, where God giues a ceremoniall commandement, which he would haue the Iewes onely to obſerue, there he frames his reaſon thereafter, from ſome thing that ſpecially toucheth the Iewes, and hath no ſuch agreement, or affinitie to other nations or times. As for the Paſſeouer, hee commands the Iewes to keepe that. Why? Becauſe the Angell paſſed ouer their houſes, when he deſtroyed the Egyptians. And they muſt giue their firſt borne to God: Why? Becauſe God did not ſmite their firſt borne in the ſlaughter of the Egyptians. And ſo, many other ceremonies haue reaſons annexed vnto them; which being peculiar to the Iewes, ſhewed, that they did only bind the Iewes vnder the law. But of all the reaſons heere alleaged, wee ſee that none is ceremoniall, peculiar, or proper to the Iewes: but euery one common to all, and as large as all the world: therefore thoſe that cannot exempt themſelues from the arguments confirming the commandement,

dement, may not pull their neckes out of the Commandement.

Secondly; from the time, when this Commandement was first giuen, and the keeping of a Sabbath holy, first instituted, wee may easily perceiue, that this Commandement is no more ceremoniall then all the rest. For it was giuen in mans innocency, when *Adam* was perfect, and needed no ceremony to leade him to Christ, becausе hee did not neede to beleeue in Christ, being himselfe perfect, and holding his happy estate, not by faith in Christs merits, but by confidence in Gods word, promising him life, so long as hee continued in innocencie and obedience. For this Commandement was not first giuen at Mount Sinai, no more then any of the other tenne: but equallie with them bound the conscience of *Adam* the first man, and is of like antiquitie with the rest. The first seauenth day that euer was, was as much to bee sanctified as any Sabbath following. As may appeare in the second of Genesis the 2, and 3. verses: where it is said, that God, after the creation in the sixe daies, *rested from creating the seauenth*: and therefore *hee hallowed the seauenth day, and blessed it*. Now then, sith it was instituted in Paradise, afore either there was a ceremony, or need of a ceremony, it may not bee reputed among the Iewish ceremonies. And this reason is the rather to bee marked, becausе it shewes the foolishnes of that friuolous obiection that some men bring against the Sabbath. O (say they) the Iewes were Children in Christ, and weakelings, and therefore they had neede of a Sabbath; but wee are past babes, wee are men growne, and haue more knowledge, wee are stronger then they. Are ye stronger then the Jewes? Be it; (though if it were well tried, many of these, that bragge of their strength aboue the Iewes, would bee found inferiour to many of the Iewes.) But be it for the time: grant them this: yet, are they stronger then *Adam* in his innocency? haue they greater knowledge, and more grace, then he had before his fall? But God saw it needfull for *Adam* to haue a Sabbath. And if it were needfull for him that was without sinne, and had no clog of corruption to hinder him, no sinner to infect him, no

2 From the time,

Heb. 4. 3.

ill example to seduce him; yet (I say) if he had need of this (as GOD in his wisdome saw hee had) because his calling (though followed without teadiousnesse) would yet partly haue withdrawne his heart, that hee could not so freelie and wholly haue giuen himselfe to praising of God, and considering of his power, wisdome and mercie; and therfore was to set one day apart from all worke of his vocation, that he might wholly addict himselfe to religious and holy exercises, and with greater libertie and comfort doe them: Then what neede haue wee? and how farre is our necessitie greater? which are burdened with many corruptions of our owne, and haue temptation from many ill presidents, and many allurements of the world, to pull our hearts from the worship of God; which are men of polluted lips our selues, and dwell among people of polluted lips: and which cannot without farre greater distraction, and wearinesse also, follow our calling. If *Adam* had need of a Sabbath, when he had no let within, nor without, how much more haue wee! which both within and without are beset, and on euerie side compassed with such strong impediments from our selues and others, that when wee haue a Sabbath to bestowe wholly and onely on godlines and religion, can yet hardlie & with much adoe keepe our hearts from wandring after the world and earthly things. For, if *Adam* had need in his innocencie to be helped with a sabbath, then no man in this world is so strong, as that he, for that cause might exempt himselfe from keeping a Sabbath. It was giuen to strengthen and helpe the Iewes, and they needed it: yea, it was giuen to *Adam*, and hee needed it, that hee might more freely serue God, and more comfortably reioice in him: and for this reason also, is perpetuall, and not a ceremonie.

3 From the maner of the deliuerie.

Thirdly, the manner of deliuerie confirmes the perpetuitie of it, and shewes that it is still of as great force, as any of the rest, for this was written by the finger of God in the tables of stone with the other, to shew the durable continuance of the same: and therefore this is not exempted. *Deut.* 10. *Then he* (*viz.* the Lord) *wrote vpon the Tables according to the first writing, the ten Commandements, which the Lord spake vn-*

to you in the Mount, out of the fire, in the day of the assembly, and the Lord gaue them vnto me. That reason which *Moses* brings to confirme the authoritie of all, dooth as strongly establish this, as any of the other: *viz.* that God first spake it with the rest, and after wrot it also in the tables of stone. God did giue the ceremoniall lawes by the ministerie of Angels, and vsed *Moses* as his instrument to write them. But for the greter reuerence of these ten, he would not vse the help of *Moses* hand and pen, but with his owne finger wrote them, not in paper with inke, but in stone (to shew the strength and continuance of them) and commanded *Moses* to put them in the Arke, to shew that no man could fulfill, and perfectlie obey them, but onely Christ. If these ten were altogether written by God, and no exception made whereby the Sabbath should bee inferior to the rest, but altogether put into the Arke, then a man may as well rend any of the other ten away, as this: yea, and that with more shew of warrant. For none of them all is mote fenced with reasons, and mounded about with more strong arguments, to keepe out the cauils and obiections of men, then that is. So that, where God hath of set purpose vsed the strongest meanes to vphold and grace it: for man to ouerthrow it, and bring it to contempt, is a note either of great folly, or else of impudent impietie.

The fourth reason is drawne from the persons, vpon whome it lieth, and vnto whome it is giuen. For we know that the ceremonies did lie onely vpon the Iewes, the Gentiles were not bound to obserue them: but now this Commandement saith, not onely thou, thy Sonne, thy daughter, thy man, thy made, (which containes all superiours, and inferiours, and consequently their whole common-wealth) but it goes further, and saith, the stranger which is within thy gates. So that if a heathen man of an other Countrie and religion had come amongst them, the Magistrate was bound to looke to him: though hee could not constraine him to performe religious dueties; yet he was to restraine him from all seruile workes, whereby the Sabbath might openlie bee violated. Now the Ceremonies were as a partition wall betwixt the Iewes and the Gentiles, to separate the Iewes

4 From persons to whom it is giuen.

from all other Nations, till both were vnited together in Christ. But for the Sabbath euen the Gentiles must keepe it: and becauſe they offered to tranſgreſſe it, when they came amongſt the ſeruants of God, they were iuſtly reproued, and threatned. As, in *Nehemias* time, when the forraine merchants came to ſell wares in Ieruſalem on the Sabbath day, hee would not ſuffer them; but threatens that hee would lay hands on them, if they did any more come after that manner. If God had commanded heere onely to looke to the Iewes, and not to ſtrangers, it had carried ſome appearance that it was ceremoniall: but ſith God will haue ſtrangers of the Gentiles bound to the keeping of it, as farre as man can compell them, if they come in the walke and reach of Chriſtians: the matter is put quite out of doubt that it is no ceremonie.

Nehe. 13. 28.

5 The oppoſition of wicked men, and the vnwillingneſs of good men to keepe the Sabbath.

Fiſtly, the great and bitter warre that wicked men raiſe vp continually againſt it, and the vnwillingneſſe and vntowardneſſe that is in the fleſh euen of Gods owne children, to yeeld vnto it, ſhewes euidently that it is ſpiritual: otherwiſe the fleſh would neuer ſo rebell againſt it. And Gods ſeruants find by true and daily experience, that they neuer feele more ſound comfort, then when they do ſpiritually obſerue it: neither doth any thing vſually more humble them, and breake their hearts, then when they breake it.

6 From the teſtimonie of Chriſt.

Laſtly, Chriſt Ieſus himſelfe, the Lord of the Sabbath, confirmes it moſt ſtrongly, *Matth.* 4 20. where ſpeaking to his owne Diſciples, of the deſtruction of Ieruſalem by *Veſpaſian*, which was to come to paſſe fortie yeares after his aſcention, at which time all ceremonies were aboliſhed out of the Church; yet, he bids them pray, that their flight be not in winter, nor on the Sabbath day. The vtter ouerthrow of Ieruſalem was now decreed of God, ſo as it could not bee altered: yet Chriſt bids his ſeruants pray, that it might bee mittigated to them in ſome meaſure, and therfore that they might not bee enforced to flie for their liues in the winter: for that would bee greeuous to the body, becauſe the vnſeaſonableneſſe of the weather, and deepeneſſe of the waies, would bee verie teadious to them: nor vpon the Sabbath

day,

day, becauſe this would bee as greeuous to the ſoule, if they muſt bee conſtrained to ſpend that day in toyling, to preſerue their naturall life, which God had appointed to be ſpent in ſuch comfortable exerciſes, as might vphold their ſpirituall life. What, will ſome ſay, is it not then lawfull to flie for ones life on the Sabbath day? yea, and Chriſt allowes it too. But hee knew full well, what griefe it would bring to a Chriſtian ſoule, to thinke; *I* was wont at this day to ſit quietly in the Church, and among Gods Saints to heare the ſweet comforts of his word, deliuered vnto my ſoule; and with praiſe to ſing Pſalmes of thankes vnto God, and to aske thoſe things with the reſt of Gods people, which we ſtood in need of; wher I receiued ſuch comfort that I walked in the ſtrength of theſe exerciſes all the week after: But now, the paine of my body, and the feare of my ſoule, doe ſo diſtract mee, and take mee vp, that I haue neither leaſure nor abilitie ſo to doe, but I muſt want all theſe comforts. Chriſt knew that this would bee moſt bitter to faithfull Chriſtians; and therefore hee wils them to pray to God to preuent it, that no ſuch neceſſitie bee laid vpon them. Now, if this Commandement, and this day had been ceremoniall, they might haue fled with as little care and griefe, that day as any other: for it had bene aboliſhed long afore by Chriſts death, and no conſcience then ought to haue beene made of it. But in that Chriſt dooth allow this feare of flying on the Sabbath day, more then on any other of the weeke, hee ſhewes plainely, that the force of the Sabbath was not abbrogated by his reſurrection, and therfore no ceremonie. For then Chriſt had not done well, to put a needeleſſe feare into their hearts of flying on the Sabbath, if GOD required no keeping of the Sabbath; but hee would rather haue admoniſhed vs to beware of ſuperſtitious keeping that day, and would haue tolde them, that they needed not to regard it: for it had beene a great ſinne to haue made ſuch conſcience of keeping a ceremonie ſo long after the aboliſhing of it. Then if one ſhould not willingly and without griefe flie to ſaue his life on the Lords day (as Chriſts wordes doe plainely proue) then

how

how much leſſe ſhould he doe any other worke of farre leſſe neceſſitie?

So that, theſe reaſons doe moſt euidentlie confirme to the hearts of Gods children, that the keeping of the Sabbath day holy, is a morall law, and bindeth vs, and all men, to the end of the world, as much as it did the Iewes afore Chriſt. But for thoſe wicked perſons that will cauill againſt euerie thing that croſſeth their corrupt luſt, (as the keeping of a Sabbath doth exceedingly) wee muſt not greatly bee mooued what they obiect: for of them it is moſt true that *Salomon* ſaith, *Bray a foole in a morter, as wheate is braied with a peſtell, yet will not his folly leaue him.* But this may ſuffice to eſtabliſh and inſtruct a Chriſtian, that with a true heart is willing to be taught; and to confound alſo and condemne, and leaue without excuſe (before Gods iudgement ſeate,) ſuch as will not yeeld to ſtrong and plaine reaſons, drawne out of Gods word but continue obſtinate in their falſe conceits.

But, becauſe the point may bee more manifeſt and plaine, it is good to anſwer ſome of their obiections, whereby they would ouer-turne the plaine truth. Now, the grand obiection is, becauſe wee keepe not the ſame Sabbath that the Iewes did, but the day is altered: therefore, they ſay, we muſt keepe none. This is their argument of ſo great waight: but how fooliſh, it ſhall appeare eaſily, if wee examine it a little more narrowly. For, though wee keepe not the ſelfe-ſame day that they did, yet wee haue the ſame Commandement and authoritie for our day, that they had for theirs. Therefore this day that we keep, is called the Lords day. *Reu.* 1.10 where *Iohn* ſaith he *was in the ſpirit vpon the Lords day.* Afore it was called the day of reſt, becauſe God reſted on it from the worke of creation: but now it is called the Lords day, becauſe Chriſt Ieſus inſtituted it, as a ſpeciall memorie of his reſurrection, and of the perfecting of the worke of our redemption. For the Apoſtles, by the authoritie of that ſpirit which alway aſſiſted them in their miniſteriall office, did alter the day, and themſelues kept, and ordained it to bee kept in all the Churches. As may appeare. 1. *Cor.* 16.1. where he ſaith, *Euerie firſt day of the weeke, when yee meete together, &c*

Obiect.

Anſw.

Alteration of the day dooth not abrogate the Sabbath

Where

Where the Apoſtle ſheweth, that the cõgregations of Chriſt were wont, euerie firſt day of the weeke, to meete together, for the performance of all holie duties: of the number whereof, collection for the poore was one, becauſe of the manifold perſecutions, wherewith in the Primitiue Church they were afflicted, and had need of continuall releeſe. This was the firſt day of the Iewiſh weeke, and our Lords day. So alſo in the *Acts* 20.7. Paul himſelfe kept this day which hee ſpent in preaching till midnight, and after adminiſtred the ſacrament: in which two exerciſes he continued till the dawning of the day. So that the keeping of this day was inſtituted by God, in the miniſterie of the Apoſtles: and kept by them, and the churches in their time: and therefore as much belongeth to vs, as the other to the Iewes; and is of no leſſe force now, then that was before.

2 The day of celebrating the Sabbath, why it was changed.

Then ſecondly, the cauſe of the change, and of our keeping this day, is vpon as good ground, as their keeping of that day. For when the creation of the world was the greateſt worke that euer was done, then the memoriall of that was chieflie to be regarded. But now that a greater and more excellent worke was done, namely, the redemption of the world, it was reaſon that the greateſt worke ſhould carrie the credit of the day. They reſted that day, becauſe on it God reſted from the worke of creation: we this day, becauſe on it Chriſt roſe againe from the working of our redemption; which beeing a greater worke, cauſed a change of the day. Sith then the day was not changed without a good warrant and ſtrong reaſon, that alteration of the day detracteth nothing from the truth and force of the commandement. And whereas they ſay, that the church may at their pleaſure alter it, that cannot be; for there can neuer be an authoritie greater then the authoritie of the Apoſtles; nor a cauſe greater then the reſurrection of Chriſt, and the redemption of the world: and therefore, neither can the day be changed. For to make a new day without warrant or iuſt cauſe, were to ſet our owne willes againſt GODS wiſdome. For, if the Iewes in former time were bound to keepe it holy, hauing onely the creation of the World to ground vpon, which they

The Sabbath day cannot now be changed by the Church.

were

were to remember, by the celebrating of the ſeuenth day; then how much more careſull a regard of the Lords day are wee bound vnto, ſince beſide this benefit of our making, wee haue a greater, of our redeeming by the blood of Chriſt, added vnto it? So that, if one (and a leſſer) cauſe were ſufficient to moue the Iewes to ſanctifie it: then ought wee ſo much the more to make conſcience of dedicating this day wholly vnto God, by how much hee hath ſhewed greater mercie to vs. So that we ſhould neuer ſpeake, or thinke of this change, but wee ſhould alſo call to minde this great benefit, which was the cauſe of it; and lay a double bond vpon our owne ſoules to keepe it. If *Adam* had a cauſe to ſpend a day in praiſing God for his creation, then wee haue greater cauſe: ſith, beſides that, we haue alſo the redemption to be thankfull for. And if this bee a good argument; wee keepe not the ſelfe ſame day that the Iewes did, therefore the day is aboliſhed, and wee are bound to keepe none: then by the ſame reaſon one might conclude thus. You ſee we haue not the ſame Sacraments, as concerning the outward ſeales, that the Iewes had, (for they had circumciſion and the Paſchal Lamb: but now theſe ſignes bee altred) and therefore wee need not regard Baptiſme, nor the Supper of the Lord. This were no good argument in this caſe; for though the ſignes bee different, yet the ſubſtance is the ſame: Chriſt Ieſus is ſignified by our bread and wine, as well as by their Lambe; and by our Baptiſme, as well as by their Circumciſion. Therefore wee ſhould not deſpiſe them, but bee ſo much the more careſull to prepare our ſelues for them, becauſe the ſeruice is more eaſie, and the promiſes more lightſome. If then it will not hold that wee haue no Sacraments, becauſe the outward ſeales be altered then it is as weake a conſequence that we haue no ſeuenth day to be ſanctified, becauſe the day is changed, and wee keep not the ſame that they did. So that no proofe can be gathered from the varying of the day, that the duetie is aboliſhed, becauſe the authoritie to confirme ours is Apoſtolicall, and the reaſon as good, and this obiection doth not holde in the like caſe. Againe they obiect, that to a Chriſtian euerie day is a Sabbath, and therefore wee

Obiect.

ſhould

ſhould not reſtraine it to one day more then another. But that is moſt falſe; for God doth not require, neither is a Chriſtian able to keepe euery day a Sabbath day, ſo long as they remaine vpon the earth. Indeed in heauen hee ſhall keepe a continuall Sabbath to the Lord: but now, to vs which liue heere, there is as much difference betweene the Sabbath day, and other daies, as betweene the conſecrated bread wee receiue at the Lords table, and the common bread wee receiue at our owne table. This is true, that euery one muſt ſerue God on the ſixe daies, and all his life long; but on the ſeuenth day, we muſt not onely ſerue God, but we muſt ſerue him in the duties of religion, and mercy only. As for example: Gods children will not eate meate at their owne table, without crauing Gods bleſſing vpon it; but when we are to come to the table of the Lord, they vſe a great and more ſolemne preparation, becauſe they expect a greater and more excellent bleſſing. Likewiſe a Chriſtian in all the workes of his calling, hath a regard to ſerue and glorifie God; but in a more ſpeciall manner vpon the ſeuenth day, becauſe hee then looketh for a more plentifull and liberall bleſſing, both vpon ſoule and body.

Anſ. Euery day is not a Sabbath to a Chriſtian.

And theſe men that among vs vrge ſo much, that euery day muſt be a Sabbath: marke them, whether they reſt from ſinne any day at all; and obſerue, if there bee any families ſo bad as theirs: that commonly, if one would rake hell, as we ſay, he could not meete with more prophane, and irreligious perſons, then thoſe that ſpeake of keeping euery day an holy Sabbath: but, in truth euery day themſelues are moſt vnholy. But others, that in conſcience to Gods Commandement, doe bind themſelues to the keeping of the Sabbath, which God hath inſtituted, go farre beyond them in all vertues and holineſſe. If they could ſhew any good effect in themſelues, of this their euery day Sabbath, wee might giue ſome credit to them: for God doth alway giue a bleſſing to his owne ordinance: but for ſuch vnholy perſons that neuer in all their liues kept one Sabbath holy, to boaſt of keeping euery day a Sabbath, is moſt palpable, and damnable hypocriſie.

The

Obiection. The laſt obiection, of which we will ſpeake, is taken out of Col. 2.16. *Let no man condemne you in reſpect of an holy day, or of a new Moone, or of the Sabbath daies.* Where the Apoſtle (ſay they) puts the Sabbath among other ceremonies, which are to be abrogated. But we muſt know, that the Apoſtle ſpeaketh of ſuch Sabbaths, as are in the ranke with the meates and drinks, whereof he ſpeaketh before; of which ſort, were the firſt day of euery moneth, and the firſt and laſt daies of euery one of their three ſolemne feaſts: of theſe he ſpeaketh in the plurall number, and not of the Lords Sabbath day, in the ſingular number, which hath a ſingular excellency; and how euer times change, neuer changeth. *Eaſter* and *Penticoſt*, and the other feaſts of like kind, are indeed abrogated, as being ceremonies, not written in the tables of ſtone as this was. And thus much for the prooving of this, That this Sabbath is morall, and perpetuall.

Anſ. Difference of Sabbaths.

Which, ſith it is ſo, the vſe is for the confutation of ſuch, as ſharpen their wits and tongues, and open their mouthes to ſpeake againſt it; not content to take libertie themſelues, but would make a gappe for others to breake out alſo. It is a notorious ſinne for one to be prophane in his owne perſon, and to practiſe the breach of any of GODS Commandements: but to draw others to impietie; and, as much as they can, to breake the yoke which God hath laide vpon them, this is much more intolerable. This is the practiſe of the Diuell himſelfe; when he had fallen from his vprightneſſe, and rebelled againſt God, the next worke hee tooke in hand was, to allure *Adam* to ſin, and to make him as very a rebell againſt God as himſelfe: So theſe wicked men themſelues being corrupted, and lying vnder the curſe of God, will take ſo much paines about nothing, as to peruert others: and being ſtarke naught themſelues, to make all men (if it might be) ſuch as they are.

This is alſo for our inſtruction; that we muſt ſo reſt vpon Gods reaſons, and ſo ſtand for his worſhippe, as that no blaſt nor obiection of a prophane perſon may blow vs away, and weaken our reuerence to Gods ordinance. It is a great fault that we are no better confirmed in the truth, but that euery cauill

cauill of any ſeducer will ſet vs downe, and put vs to the walles as it were: that we ſtand in a mammering, and know not whether we goe right or wrong. It is to be feared, that men are laden with ſinnes, and carried away with their luſts, when the often preaching of the truth cannot eſtabliſh them ſo as that they can ſay, We are ſo reſolued in our hearts, that this is the truth of God, as that by Gods mercy, we had rather forſake our liues, then forſake it. And this, that men be ſo quickly moued frō the truth, is not becauſe of the ſtrength of the arguments made againſt it, but by reaſon of their owne weakeneſſe, and want of ſincerity, to lead and confirme them in it, to diſcouer errors, and hereſies, and make them loathſome vnto them, and to giue them power againſt them. Therefore we muſt labour for vprightneſſe of heart, and for the ſpirit of truth, which may ſo ſettle and ground vs in the truth, as that euery blaſt of falſe doctrine, from the mouth of ſome phantaſticall and vaine perſon, (that hath no godlineſſe to commend him, that neuer did any thing, nor ſuffered any thing for Chriſts ſake) may not weaken our hold, and ſhake our foundation, that we ſhould be ſeduced by them. Nay, we ſhould be ſo farre from yeelding to the falſe dreames of ſuch, as (when they grow obſtinate) not to ſhew the leaſt token of allowance, or any countenance to them: we ſhould not entertaine, nor receiue them to houſe, or bid them God ſpeed; for he that doth ſo, as ſaint *Iohn* ſaith, is partaker of his euill deeds: becauſe in ſo doing, hee confirmeth them in their ſinne, and brings himſelfe in danger to be infected by them. And thus much for to proue that the obſeruing of the ſeuenth day, is a morall and perpetuall duty, to continue while the world continueth. Now let vs come more particularly to the words of the Commandement. And firſt for that word,

2. Iohn. 10.

Remember.

IN that God prefixed in ſpeciall termes, as it were of ſet purpoſe to meet with mens forgetfulnes, a *Memorandum* more heere then in any other of the Commandements: we

Doct.

may

He that will conscionably keepe the Sabbath, must prepare to be ready for it.

may hence learne, that whosoeuer will faithfully and conscionably keepe the Sabbath when it is come, must haue a speciall forecast to be ready for it. One cause of this careat which God giueth, and of the diligence that wee must haue in this remembring and preparing for the Sabbath, is our owne infirmitie; who vnlesse we be very circumspect, shall easily be intangled with some occasions, which will then distract and draw our minds from Gods seruice: some money to pay or receiue, some iourney to take, some one thing or other, that being not remembred in time, will rush in vpon vs now, and must be done, because it was omitted before, and cannot tarry till afterwards.

Vse. 1. Sith then, we are so subiect to distraction, and do so soone forget those things, which by wise foresight might haue bin done well, without any breach of the Sabbath: this must teach vs to haue a godly care to prouide against all such lets, and preuent all such incumbrances. That policy and discretion which we see in naturall men about the market of their bodies, we must learne for this market of our soules: they will be prouiding and thinking before, what they must buy, and what they must sell there, and will not haue the thing to seek when they should presently vse them, but will haue all things so readily prepared, that they be not hindered of their best aduantage: so, if euer we will make good market for our soules, we must (all the weeke before) be preparing our hearts, and setting all things straight, that we may then be burdened with no sinne nor worldly care, which would carry away the force of our meditations and thoughts from the exercises of religion. For these exercises be spirituall, and we be carnall, and a little thing (God knoweth) will make great disorder in our fleshly hearts, to draw them from heauenly things: and therefore, vnlesse we take great heed to looke vnto our wayes, and watch ouer our selues, that we walke holily and faithfully all the sixe dayes, and dispatch the duties of our calling; the sinne committed on the one side, and the businesse omitted on the other, will so haleand pull away our thoughts, that no attention can be giuen to matters of religion, no constant or setled meditation of any heauenly

heauenly thing will take place, wee muſt therefore ſtop out all diſtractions, and incumbrances, and raiſe vp our hearts a-gainſt deadneſſe, and dulneſſe, by a wiſe managing and finiſhing of outward affaires, and a godly and religious ordering and preparing of our hearts, if euer wee will comfortablie and profitably ſpend the Lords day in the Lords worke.

Then againe, beſides theſe needleſſe lets, (which through our owne weakeneſſe wee draw vpon our owne heads) there bee hindrances enow on euerie ſide, which (doe we what we can with all our induſtrie) wee ſhall neuer bee able wholly to preuent, but they will ſet vpon vs. As in what familie ſhall one come, but he ſhall ſee idleneſſe, & ſleepiſhnes & fooliſhneſſe, many waies? And who, that knoweth himſelfe any whit at all, doth not feele that he is readier to follow ill example, and bee led by euill company, then by Gods commandement? eſpecially, when no poſitiue law will take hold vpon him. And then we haue the diuell, as a Lion continually ſeeking to deuoure our ſoules, and to hinder vs in all things hee can, from Religion. And in the beſt, there be ſuch ſtrong deſires, ſuch a loue of the pleaſure and commoditie of this world that vnleſſe we be ſtrongly guarded and defended, they will breake in vpon our hearts, and diſorder all our affections. As come to a profeſſour, that is inclined to couetouſneſſe, and ouer whom the world beares too great an hand, though he haue a true heart to God, and ſome graces of the ſpirit wrought in him: yet vpon any ſpeech, that tends toward gaine and filthie lucre, hee will bee farre gone, forgetting God, and the Sabbath, and himſelfe and all, and let looſe both heart and tongue to bee imployed about worldlie things. Let vs therefore bound and fence our hearts about diligently with theſe thoughts: what do I now? whither are mine affections carried? hath not GOD bid mee remember the Sabbath? Hath hee not ſet a ſpeciall marke vpon it, that I ſhould at no hand forget it? and thus earneſt and timely ſtriuing, wil ſhake off theſe vntimely and vnſeaſonable words, and cogitations.

And further, wee ſhall haue the world to obiect, and bring

in carnall reasons to make vs negligent. What neede you be so strict, this is too much niceneſſe. You are more preciſe then wiſe: Many great and learned men take farre greater libertie, which they would not doe, if the matter were so dangerous. Haue not they a care to bee saued as wel as you? shall none goe to heauen but such as are as scrupulous as your selfe? and such like: which will certainely carrie one away vnleſſe he striue to confirme himselfe, by thinking on Gods Commandement, and so shut out theſe obiections. VVhat? hath not God bid me remember; and shall I suffer men to make mee forget it? hath hee not giuen me two reasons to keepe it? the one stronger then the Iewes had: and shall I bee more negligent in keeping it, then they which had but one? They had weaker meanes of comfort, as the blood of Buls and Goates, and the sprinkling of water, and an earthly tabernacle, and high Prieſt, and yet they were with reuerence to vſe theſe: and shall wee, that haue more excellent meanes, euen Christ Ieſus offered vp for a sacrifice once for all, and the sprinkling of his blood to purifie our soules, and the heauenlie tabernacle opened for vs, by him our heauenly high Prieſt, and continuall mediator; shall wee (I say) that haue all theſe meanes, more plaine, and excellent then theirs, be negligent to keepe this Sabbath? eſpecially sith God hath giuen vs this, as a meanes to draw vs from earth to heauen, and to make vs grow in spirituall life. Hauing then all theſe impediments: vnleſſe we doe arme our selues in the weeke daies, and strengthen our faith by remembring Gods Commandement and reasons, and by a wiſe preuenting of those distractions (which by diligence may be cut off) wee cannot with any comfort or cheerefulneſſe keepe the Lords day holy vnto the Lord.

Of reading the Scripture wil further vs to keepe the Sabbath.

Laſtly, if wee read the Scriptures of God, and see how often he vrgeth this point, and how earneſtly he preſſeth it, this will make vs labour continually to call to minde that, which hee hath so often repeated vnto vs. Becauſe if it were not a neceſſarie duetie, God would not so many times, in so many places require it at our hands. So that, euerie one must labour by searching his conſcience, and warching ouer his

soule

ſoule, to rouze himſelfe from that lumpiſh neſſe, and drowſineſſe that is within him; and by prouidence and forecaſt of outward buſineſſe, to put away all incumbrances and diſtractions.

This then ſerueth, to confute thoſe, that make this obiection againſt the Sabbath: wee cannot keepe it, wee ſhould bee vndone, if wee ſhould thus forbeare our worke; for theſe loſſes and damages would inſue, theſe hurts would come, ſuch buſineſſe would bee left vndone, which cannot be omitted without great hurt to mine eſtate. But I pray you, whence come all theſe loſſes? what is the cauſe of theſe damages and ſtreights? is it not, becauſe you forget the verie firſt word of the commandement, Remember the Sabbath? then this is no warrant for vs to breake Gods commandement, becauſe we haue forgot that, which God bids vs remember.

2 Loſſes giue no libertie to breake the Sabbath that grow by want of remembrance to keepe it.

This is euen, as if a man ſhould forget his owne purſe behind him, when he goeth to the market, and wanting preſent money for his neceſſarie vſes, ſhould ſteale from his neighbours, as much as hee needed; were not he to be reputed as a theef? but he hopeth it is no fault; for neceſſitie draue him to it, he had forgotten his money at home, and therefore he thinketh in this neceſſitie he may rob & ſpoile his neighbours abroad without offence. Why, but doth this make it lawfull to ſteale your neighbours goods, becauſe you had forgotten to bring your own? Nay, an honeſt man ſhould either haue beene mindfull to haue come prouided, or elſe hee ſhould haue beene content to beare the burden of his owne negligence, rather then to robbe his neighbours, for his owne default. And euen ſo, men deale with GOD: Oh, they cannot chuſe but breake the Sabbath, they are driuen to it of force, neceſſitie compelleth them. What neceſſitie? VVhy, ſuch thinges are to bee done, that otherwiſe would bee loſt. But why did you not remember them before now? ſhall your former forgetfulneſſe bee a warrant for you to robbe the Lord, tō ſteale Gods holy time, and abuſe it to vnholie things? Some haue a bond to diſcharge, that elſe will bee forfaited: and why did you not remember before, ſo to prouide, that the payment might not

Fall out on the Sabbath day, and either to deferre it till some reasonable time after, or else to mak payment the day before. Others affirme; I haue this, and that thing to bee done. And why did you not thinke of it before to preuent it? as it is sure you might, if you did serue God in your calling, and were not hindred by slothfulnesse, nor carried to couetousnesse. So, others say, it is so tedious and irkesome, to spend that day wholly in religious exercises, that they cannot indure it. And why is it so tedious to you? is it not because you prepared not your soule to keep it? you suffered sinne to keep dominion in your heart all the six daies, and then it must needs be dead and dull to all goodnesse on the seuenth. But those that doe labour to walke diligently, and vprightlie before God in the weeke daies, finde such comforts in the works of the Sabbath, as do better content them, then all the pleasures or commodities of the world.

In all our affaires we must remember the Sabbath.

Secondly, this teacheth vs to binde our consciences in all our affaires, to haue this day in our minde that wee entangle not our selues with any businesse, which might hinder vs from keeping of it First, because we haue so direct a Memorandum, as we call it, to remember this day. Secondly, because, whereas God contented himselfe, in al the other Commandements to set them downe, either onely affirmatiuely, or negatiuely onely, hee hath not done so in this Commandement: but to work the deeper impression in our hearts, hath deliuered it both affirmatiuely, and negatiuely; *keepe it holy*, saith hee. And as though that were not enough, hee added further, *doe no manner of worke in it*. And then whereas other of the Commandements, for the most part, haue no reasons annexed to them in the decalogue (though in the Scripture elsewhere they haue) this and the second are fortified by diuers reasons, that men might haue a greater regard vnto them. Therefore, if wee will doe any thing for Gods sake, let vs then doe this. If a deare friend should say vnto vs, I haue ten matters of great trust, which I would haue you doe for me, and I will recompence you throughly for your pains: but of al the ten, there is one aboue the rest which I principally recommend vnto you, in any wise remem-

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ber that: Would not one thinke him very negligent, that would forget this, of which hee had such a speciall charge? chiefly, if his friend in the other should giue the bare direction, but should insist vpon that, and giue him reason vpon reason, why he should haue a speciall care of it: but so God dealeth with vs, he giues vs warning before-to helpe our memories, and many forcible reasons to allure and perswade our affections, shewing, that we are ready to forget it; but he would haue vs striue against this forgetfulnesse: and then because wee should not forget, but doe it, hee vrgeth it with many reasons: now therefore to forget this, is it not a plaine contempt, or neglect? So that, vnlesse we wil shew our selues very careless of GOD, and wilfully cast our selues into his displeasure, we must be so much the more carefull to keepe this Commandement, as he hath laboured more to draw vs vnto it.

To keepe it holy.

Now, the Lord sheweth what is to bee done on the Sabbath day, namely, we must sanctifie it. It is not enough to forbeare our owne worke, and so to keepe it idly, but we must bee as carefull to doe Gods worke, and so to keepe it holy. Hence then we learne this doctrine, that the Sabbath must be imployed in holy exercises.

The Sabbath must be imployed in holy exercises.

It must not be a bare rest, but a sanctified rest: so ceasing from worldly things, as that wee bee taken vp in heauenly things. For idlenesse is a sinne euery day: but much more on the Lords day. No man hath allowance in Gods word to spend any time slothfully, it is a damnable sinne in the wecke daies: much lesse are we warranted to spend Gods time vnprofitably and idly. Of the twaine, it were better to leaue our owne worke vndone, vpon the daies allowed for our labour, then Gods worke, on Gods day appointed for his seruice.

The vse of this is to reproue those that thinke, if they abstaine from workes of their calling. and take no paines in outward toyling about the affaires of the world, then they keepe the Sabbath very well: and if no man can accuse them

1 To forbeare our owne worke on the Sabbath day.

is not all that is required in keeping the Sabbath. Eze. 16. 49.

for ſeruile workes, then they thinke they haue not broken this Commandement. But idleneſſe is a ſinne of Sodome, naught euery day, as we ſaid before: but much worſe vpon that day that ſhould be ſpent in godly exerciſes. But much more wicked are they, that bee euill occupied in dancing, and dallying, in ſwilling, and gaming, and ſo make it the ouels day in ſtead of Gods; and then doe more diſhonour to God, and hurt to their own ſoules, then any day in the weeke elſe.

2 The Sabbath is not to bee kept by halues.

Many alſo are to bee reproued that will come to the Church, and for the time of the day will be content to heare the word, and to doe like duties: but at euen, when darknes commeth, then come the workes of darknes; and when they be in their bed, then they bee plodding & caſting about for worldly affaires, and their heads be then as buſie, and as full of earthly matters, as any night in the weeke elſe. But we are to know, that the Sabbath containeth 24. houres, as well as any other day, and therefore the night muſt be ſpent in an holy reſt alſo: otherwiſe one ſhall more hurt himſelfe, and diſpleaſe God, by theſe vaine thoughts in the night, then he could pleaſe God, and benefit himſelfe, by keeping himſelfe in good company and actions all the day. And therefore they want the bleſſing, becauſe they performe not all the dutie; and that which they did was performed carnally, becauſe they doe not care to remember that which they heard, nor examine with what heart, and with what profit they haue gone through the duties of the day. Not, but that a man is allowed to ſleepe, and to receiue other neceſſary comforts: but his ſleepe is to be ſeaſoned with the ſweetnes of former exerciſes, and his dreames to haue ſome taſte of religion, more then at other times: and when they awake, their thoughts and meditations muſt be carried after holy things, becauſe Gods eyes are as full fixed vpon them in their beds, as in the Church: and hee ſeeth and knoweth their thoughts in the darke, as well as their behauiour and carriage in the middeſt of the congregation. Now GOD bids vs keepe the whole ſeuenth day: for hee would haue vs giue as long a day to him, as hee hath giuen vnto vs. And

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if the day containe day and night, when hee ſaith, Sixe daies ſhalt thou labour: and wee vpon that permiſſion, and allowance of God, take it for granted, that in the night wee may doe what buſineſſe we haue to doe; and when we bee in bed, may ſpend the time in ordering our priuate affaires, and pondering how to deale in ſuch things as belong vnto vs, by reaſon of our calling; I ſay, if wee doe this, and thinke (as indeed it is true) hee giues vs both the night and the day for our callings; why is it not ſo in the Sabbath then, that hee taketh the ſeuenth day and night to himſelfe, as well as hee giueth ſixe to vs? Therefore wee muſt know, that the Lords day muſt containe 24. houres. And for want of this, wee depriue our ſelues of thoſe bleſſings, which elſe we might haue, becauſe wee vndoe that in the night, which wee did in the day: Wee did Gods worke one part of the day, and that was well; but we take the remainder to our ſelues, and that is a fault.

Thirdly, this teacheth vs to doe the duties of the Lords day, vpon his day. Which be either publike or priuate. The priuate are theſe. After examination of our owne hearts, and finding out of our ſinfull waies, with repentance and ſorrow for the ſame, to beſeech God that hee would prepare and fit our hearts, to profit by the publike exerciſes of religion on the Sabbath. And to intreat him, that hee would ſo direct the Miniſters mouth, as that hee may ſpeake to our hearts, and ſay ſomething that ſerueth to kill our ſinne, and to comfort and build vp our ſoules: that, as hee is appointed for a Phyſitian, ſo he would fit vs with ſome medicine, as well as others. As Saint *Paul* bids them pray for him, that hee may haue the dore of vtterance opened vnto him. And when one doth this in an humble heart, deſiring to repent, and to turne from his ſinnes in good earneſt, hee ſhall neuer come to the Sermon, but hee ſhall heare ſome one leſſon or other, that will make him better, and hee ſhall haue cauſe to thanke God for it. But if one come rudely into Gods houſe, from brawling and chiding at home; or ſo ſoone as hee is out of his bedde, comes to the Church without preparing his heart, or fitting himſelfe by any prayer to God, or confeſſion and

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Priuate duties on the Lords day.

Praying for the Miniſter.

Col. 4. 3.

ſorrow for his ſinne: then he ſhall feele, that to his vncleane heart all things are vncleane, the Word ſhall bee but a tediouſneſſe, and ſerue to the further hardning of his heart.

Reading. Alſo one muſt read ſome part of the Scripture priuately, that may ſeaſon his heart, and ſettle and quiet his minde and affections, that he may be more teachable. And that he

To riſe early on the Sabbath. may the better fit himſelfe after this ſort, hee muſt riſe early in the morning: for there is none ſo good a Maſter to ſerue as God: no worke ſo good in it ſelfe, nor that will bring ſo great a reward, as the exerciſe of Religion: and therefore we ſhould riſe as early to ſerue this Maiſter in this worke, as any day elſe to ſerue any other maſter in any other worke. And if we doe thus, wee may haue ſufficient time to prouide for the publike exerciſes, that we may come vnto them with profit.

Viſiting the poore. Alſo another priuate worke of the Sabbath is to relieue and viſit them that be ſicke, or in any kinde of miſery. And

Peace making. alſo to reconcile thoſe that be at iarre and diſcord.

Meditation. Further, to meditate vpon the workes of God, and vpon the word which we haue heard, and to ponder of it, to apply it to our ſelues, to marke what wee haue remembred, what we haue laid vp in our harts, and purpoſe to follow, and how matters ſtand betwixt God and vs, in the things that haue beene deliuered. For, till the word be thus made our owne, it is but as chaffe laid looſe in the heart, which euery puffe of winde wil driue away, and euery temptation will blow from vs. It is not as a treaſure locked vp, that wil ſtand vs in ſtead in the time of need.

Examination. Likewiſe to conferre with other Chriſtians, among whom wee liue, and to talke of the things taught, calling them to minde, and how they were proued vnto vs, and then further to inlarge them according to our owne particular neceſſitie, and as it were to ſpread the plaiſter vpon one anothers hearts.

Prayer. Laſtly, after the Sermon and publike meeting, thoſe good things which one hath remembred, muſt be turned into a prayer, which he muſt offer vnto God; beſeeching him that hath ſhewed him what is to bee auoided, to giue him power

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to auoide it, and to incline his heart to keepe the things commanded, as well as to tell him the duty that belongeth vnto him. And as he hath heard many ſweet promiſes, which will doe him no good, ſo long as hee hath them not in faith, nor can bring himſelfe to giue credit to them, therefore, that God would alſo write the promiſes in his heart, and giue him grace to ſtay vpon them, & to remember them when he ſhall haue need. Theſe be the priuate things, which as euery one is more carefull to performe, ſo ſhall he receiue a more large and abundant bleſſing vpon the publike.

Publike duties on the the Lords day, praying, and prayſing God.

Now the publike are; to ioyne with the reſt of the congregation, in praying, and prayſing God, with one heart and voyce, in diligent attending to the word read and preached: for there is a greater bleſſing to bee expected from this miniſteriall reading, then from priuate reading at home. We ought to ioyne alſo in receiuing of the Sacraments, to bee preſent at Baptiſme: for the departing away argueth a great contempt of it, and ſheweth a publike diſgrace of Gods ordinance; for if one or two haue libertie, the reſt haue the like, and then where were the reuerence? Therefore one muſt tarry at ſuch exerciſes, as to ſhew his reuerence, ſo ſecondly to helpe the congregation in prayſing God, for ingrafting another member into his viſible body of the Church, and to pray that God would giue the inward working and fruit of the ſame by his holy ſpirit. And to edifie himſelfe alſo, by calling to minde, that he is likewiſe made partaker of the new couenant, and ioyned to Chriſt Ieſus. And to examine himſelfe what fruit he hath felt in himſelfe of the death of Chriſt, in killing his ſinne; and of his reſurrection, in raiſing him vp to newnes of life: and ſo, either to be humbled, if he feele not that profit he would; or to be thankefull, feeling this worke of baptiſme, and to comfort himſelfe in the remembrance of this, that the merit and vertue of Chriſt Ieſus his death is his, to ſatisfie for his ſinnes, and to kill, by little and little, the power of them. All which things wee ſee now preſently ſealed vp, to the party baptized, in the preſent action. Thus much for our dutie required to ſanctifie the Sabbath. The next words follow.

Reading, preaching, receiuing of the Sacraments.

Sixe

Sixe daies ſhalt thou labour, and doe all that thou haſt to do.

IN which wordes the Lord yeelds a reaſon why we ſhould obey his Commandement. God hath giuen a man ſixe daies, for the duties of his calling: but on this condition, that hee ſhall contriue all his workes ſo, within the compaſſe of ſixe dayes, as that hee let none remaine till the ſeuenth, nor reſerue any outward thing to trouble him from the ſeruice of God on the Sabbath. From this equitie, God drawes a reaſon to moue euery one of vs to keepe the Sabbath. From whence wee may gather, that Gods Commandements are equall, as he ſaith, Ezek. 18.25. where God deales with thoſe that charge his lawes with iniuſtice, & ſhewes that his waies be altogether equall, and the waies of man vnequall. And 1. Ioh. 5.3. he ſaith, that the Commandements of God are eaſie. Indeed to many they be moſt tedious and heauy: but this is not from any vnequalnes in the law, but from the naughtines of men that haue carnall hearts, and worldly mindes. For if one haue ouercome the world, and is growne any thing ſpirituall, ſo farre Gods Commandements are lightſome. The ſpirituall heart feeds on the ſpirituall law, and delights and reioyceth in it.

Gods commandements are equall.

This muſt ſerue therefore to cutte off thoſe dangers, that men caſt to themſelues in keeping of this Commandement; as though God ouer-ſhot himſelfe in making ſuch an vniuſt law, that no man can keepe, without the ruine of his eſtate, as though he knew not what he did, when he bade them reſt the Sabbath day. It is a maruellous impudencie in many, that no man dares ſpeake ſo hardly and preſumptuouſly againſt any poſitiue law of the Prince, as euery baſe perſon will ſpeake againſt this law of God. Oh it is impoſſible (ſay they) to keepe it, ſuch loſſes it brings, and theſe and theſe damages come of it, that hee muſt needes come to beggery which will obſerue it. What, did God ſeeke the impouerifhing and the ſpoile of men, when he bade them ſerue him? Nay, hee appointed it as a day of bleſſing, and it ſeemes ſo hard and vniuſt to them, becauſe they be carnall, and fleſhly, and not hauing faith in Gods promiſes, nor any deſire to obey

The keeping of the Sabbath hurts no mans eſtate.

obey him, they will ſtill finde ſhiftes, and haue ſomething to ſay againſt it: the heart is dead and wicked, or elſe the law would bring comfort.

Oh how ſhould one doe for recreation, ſay ſome? Is it not a recreation for a Chriſtian, to heare the voice of Chriſt, and for a ſheepe of Chriſt to feed in his paſtures? Is it not a recreation for a perſon condemned, to come wher he may get his pardon ſealed to him? Is it not a recreation, for a man ſubiect to death, to heare a direction that will lead him to life? Therefore, if wee were not altogether ſenſeleſſe and blockiſh, in reſpect of ſpirituall ſenſe and life; it would bee as great a ioy vnto vs to feede at Chriſts table, and in Chriſts houſe, vpon the bread of life; as in our owne houſes vpon corruptible bread. The keeping of the Sabbath is a recreation.

And againe: could Chriſt finde in his heart for our ſakes, willingly to beſtow his ſoule and body, to giue his bodie to death, and his ſoule to ſuffer the wrath of God; and ſhall wee account it a burthen to beſtow one day in ſeauen vpon him, eſpecially when we are to bee made partakers of ſuch benefits?

And God hath willingly giuen vs ſixe daies for our calling; and may not we well affoord him the ſeuenth? But wee haue ſuch buſineſſe we cannot doe it. But for matter of buſineſſe, God ſhewes two things; which if any man will obſerue, hee may eaſily preuent theſe buſineſſes: The firſt, *Six daies ſhalt thou do all thy worke.* Where he ſhewes, that if men would labour faithfully and conſcionably in their calling, ſixe daies, they might well diſpatch all their buſineſſe. But indeede, many times this makes men ſo loath to giue a ſeuenth day to God, becauſe hauing beene idle and vnthrifty on the ſixe daies, they haue neglected ſome matter, that now lies vpon them on the ſeuenth day: and then no maruell though it bee a great burthen, and vnpoſſible for ſuch to keepe it, but they muſt loſe by it. But Gods commandement brings no ſuch loſſe, their owne ſinne is, the cauſe of it. And if this be not the cauſe; then the ſecond is, that men take more vpon them, then their owne works: if one take nothing but his worke, he may well diſpatch all in ſixe daies. If one ſerue Meanes to preuent buſineſſe on the Sabbath.

God

God in his calling, his calling will not hinder him from keeping Gods Commandement: but if one ſerue couetouſneſſe and filthy lucre, then indeed hee ſhall finde no time to ſerue God. When men, in haſte to be rich, and in an eager deſire of wealth, will take more into their hands, then they can well manage, this is their fault; and all this is not their worke, but the worke of their luſt: this is to bee a buſie-body. But let any man bee faithfull in his calling on the ſixe daies, and not encumber himſelfe with more then is needfull, through his owne greedineſſe, and hee ſhall ſee hee may eaſily keepe this ſeuenth to God, there is no ſuch cauſe of complaining againſt it. And indeed to a ſpirituall heart, that hath any grace and meaſure of Gods ſpirit, (howſoeuer it ſeeme to carnall men) it is moſt iuſt and equall, yea, moſt ſweete and comfortable; ſo that they can with all their hearts giue thanks vnto God, that he hath giuen them one day, wherein they may lighten their hearts of all worldly cares, and throwing off all griefes, and thoughts of debts, or ſuch like, giue themſelues wholly to ſeeke comfort in him, that will prouide for them in due time, and hath prouided this Sabbath as an eaſe vnto them, that they ſhould not trouble themſelues with any ſuch thoughts on that day. And thus to prooue that euerie one muſt make preparation for the Sabbath; both by diſpatching his buſineſſe, that nothing may bee left vndone till the Sabbath, and by behauing himſelfe ſo in the buſineſſes, as his affection may not bee too much tied vnto them: for the former wil hinder the reſt of the Sabbath; and the latter, the holineſſe of it. Therefore that euerie one may keepe an holy reſt, hee muſt doe all that he hath to do vpon the ſixe daies. And if hee take more vpon him then hee can finiſh in the ſpace of ſixe daies, it is more then God laies vpon him: and he doth not labour for conſcience ſake, but for couetouſneſſe ſake, and this is not his worke, but the worke of his corruption. And ſecondly, a man muſt draw his heart from the loue of the world, and worldly things; and then neither worldly loſſes will fill his heart full of worldly griefe, nor commodities with worldy delight; which two things would hinder him from delighting in ſpirituall exerciſes,

exerciſes. So that he that will emptie his hands of all worldly buſineſſes, and his heart of worldly affections, ſhall bee able with comfort, to keepe a reſt, and an holy reſt vnto God. And thus much alſo for the firſt reaſon, drawn from the equitie of Gods commandement: that hauing giuen vs the large allowance of ſixe daies, and taken to himſelfe the ſmall pittance of one day, hath dealt ſo liberally with vs, that no man muſt goe about hypocriticall ſhifts, and excuſes: for if hee doe, it is not from the hardneſſe of the law, but from the hardneſſe of his heart: nor from the difficultie of the thing, but for want of loue in the perſon. For nothing is ſo eaſie, but a worldly heart that loues not God, will bee ſhifting, and haue ſome quarrell againſt it. Now followeth the ſecond reaſon.

Exod. 20. 10. *But the ſeuenth day is the Sabbath of the Lord thy God.*

IN which God lets vs know, that he which is our God, and the mightie ſtrong God, hath appropriated this to himſelfe as his owne poſſeſſion, and ſet it apart to his owne ſeruice; therefore wee muſt willingly let him haue it, and not intrude our ſelues vpon his inheritance. Since God hath laid claime to it, it is no wiſdome for man to goe about to wrong him, that will not be wronged.

Hence then, we learne this generall doctrine, that thoſe things which God hath ſet apart for himſelfe, man muſt not ſet vpon. That which God hath ſanctified, for his proper vſe and worſhip, man muſt not abuſe to his profit or pleaſure. If any man be ſo bold, to enter into Gods ſeuerals, hee may know before, what ſucceſſe hee ſhall haue: namely, he ſhall ruſh vpon his owne deſtruction. For ſo the holy Ghoſt ſaith by *Salomon*, Pro. 20. 25. *It is a deſtruction for one to deuoure holy things, and after the vow to inquire.* Pro. 20. 25.

Man may not take that to his vſe which God hath ſet apart for himſelfe.

If one will fill himſelfe with that which God hath made and appointed for his ſeruice, let him know that it ſhall be no wholeſome meate vnto him, hee ſhall be poyſoned and deſtroied by it.

And was not this true in *Achan*? God had taken the whole

prey,

prey of *Iericho* for his part, and that was a consecrated thing, and so he knew well enough, but yet he thought there was enough for God and him too: and therefore hee would be so bold as to aske a little, thinking to haue benefited himself and his children by it. But what got hee by that? was not there an hooke in the bait, that drew him vnto a fearefull and miserable end? Now, if so fearefull a punishment befell him, for deuouring of gold, for which God had not giuen so strict a charge, nor backed his Commandements with such strength of reasons, how much more shall they be liable to the wrath of God, who deuoure the sanctified time which hee hath so strictly required and commanded? And so in *Malac.* 3.8.9. God cõplaines that they had spoyled him in riches and offerings, in conuerting those things, that he had consecrated for his seruice, to their owne vses. But what came vpon it? Therefore, (saith he) you are cursed with a curse. Yea, but wee doe but as euerie bodie doth, all the Countrie doth so: why therefore (saith he) you be all accursed, euen this whole Nation. If you will doe as euerie bodie doth, then you shal speed as euerie body speedeth; you shall bee accursed for company, if you sinne for company. Wee know also, that Christ, Matth. chap. 21. verse. 12. cries out against those which bought and solde in the Temple, and saith, they made it a denne of theeues. But is it theft to buy and sell for ones money? to giue wares in exchange for siluer? did they therefore rob men, because they let them haue good ware for their lawfull coine? No: they did not rob men, but they robbed God, for they conuerted that place to prophane and common vses, which hee had ordained onely for religious and holy vses. Now, if men rob God, which abuse the Temple, being but a ceremonie, and then shortly to haue an end, much more those, which abuse his Sabbath, which is morall, and to continue to the worlds end.

Vse. 1. This serues then to confute those, that will bee bold and venturus to doe the workes of their calling vpon the Lords day, and then if they bee reproued for it, their answer is, What needs you make such a stirre? I hope I am neither whore

whore nor theefe. Yes, they be theeues and curſed theeues, and theeues that robbe God: For the Sabbath day is his, in as much right and proprietie as any of our goods is ours. Many would be aſhamed, if their ſonne or daughter ſhould be found pilfering, or ſtealing from their neighbour, (and it is well they ſhould be ſo) but theſe men are neuer awhit aſhamed, that their ſonne or daughter ſhould robbe God of his day, runne abroad to vanitie or dauncing, and wantonneſſe on his Sabbath: That is but the recreation of youth, and muſt be borne withall. Nay, it is theft, and muſt not bee ſuffered. For he that wil deale thus vnfaithfully with God, if occaſion will ſerue, will deale worſe with men: and he that is not holy in the firſt table, can neuer be truely righteous in the ſecond.

Breakers of the Sabbath are Theeues.

Likewiſe this ſerues for the inſtruction of thoſe that haue this way dealt impiouſly againſt God, ſeruing their luſts, when they ſhould haue ſerued him; they muſt repent for this, and purpoſe hereafter to keepe this day faithfully, and be as much affraid to ſteale Gods time, as mens goods; and to take away any part of the Sabbath, as the Communion cup, or any ſuch like thing pertaining to the Church. For, neither hath God taken that to himſelfe by ſo ſpeciall commandement, neither is the taking away of it, ſo diſhonourable to God, and hurtful to others and our ſelues, as of the Sabbath.

But it will bee obiected. What? ſhall men haue no time for recreation? ſhall our ſeruants haue no refreſhing from their painefull toile and labour? God forbid: For a Chriſtians life is full of ioy and delight, and cannot want comfort. But, if men will allow their ſeruants recreation; let them allow part of their owne time, and be liberall in that, which is theirs, and not in that which God hath giuen them no ſuch warrant to giue their ſeruants. This is a moſt ſhameleſſe excuſe: Children and ſeruants muſt haue recreation, therefore they muſt needes diſhonour God, and robbe him of his Sabbath. How wicked this ſhift is, wil appeare by the like. If children or ſeruants ſhould rob & ſteale other mens goods, and money; and complaint bee made to the houſholder, of this iniurie, that his people haue done; may this bee allowed for

Obiect. Recreation, whē it ſhould be taken.

for a good answer? You must beare with them, young men must haue maintenance, they cannot haue meate and drinke for nothing, they must needes get money: I hope you will not so much condemne them for this, would you haue him sterue? No, neither would I haue them steale: but sith they must haue meanes and maintenance, it is fit, you should allow it, and giue it them of your owne, and then they needes not steale. But now men deale as madly, or more madly with God. Children and seruants (say they) must haue recreation. And what of that? therefore we will not spare it them, from our owne seruice in the weeke, but they shall take their delight on Sunday if they will haue any, and yet they shall come to the Church too, and bestow some part of the day in Gods seruice. This is as bad a shift as the other. For if we hire a day-labourer, and giue him wages, and hee couenant to doe our worke for that day, and after an houre or two should leaue off all, and goe to follow his pleasure, and say, hee must haue recreation: wee would count him little better, then a theefe or deceiuer.

But, God hath couenanted with vs, to reward vs, and we with him, to obey him: and what is it then but theft, to take away part of his day, and the greatest part too, for our owne lusts? Therefore, though it bee an ill occupation to rob men, and hee that doth it long, is like to come to an ill reckoning: yet, it is a worse thing to rob God, and hee that continues in that, shall finde a worse punishment, then any which man can inflict vpon him.

Exod. 20. 10. *In it thou shalt do no manner of worke.*

HE meanes works of the world, and of ones worldly calling; for workes of Religion are commanded, else God should command idlenesse vpon the sabbath day, which hee doth not allow any day. Therefore it forbids all manner of worldly businesse, commanding the workes of religion and mercie.

No worldly businesse must be done vpon the Sabbath.

Hence then we learne, that no worldly businesse, great or small, must be done vpon the Sabbath, all earthly cares, questions, and works must be cut off. For smaller workes, we

haue a plaine proofe, Exodus. 16. 28. 29. Where God condemnes them for gathering, yea, for purposing to gather Manna on the Sabbath day. Now what worke more easie then this? It was to be done betwixt fiue or sixe in the morning, or not long after: so that all the rest of the day, they might serue God, and they needed not to take any great journey for it, goe but out of the doores a little, it was wont to be there; neither was the paines verie great, but to stoope and take it vp, and there an end. And this is to be noted by the way, that they went out, and found nothing: and so this is perpetuall, that whosoeuer goes out to get any outward gaine on the Lords day, hee gaines nothing, what euer hee thinke, certaine he findes iust nothing, Gods curse eates vp more then his gaines. Now, when they went a little way, and spent but a little time, and it was no great paines to gather Manna; yet, God saies for this, How long will this people breake my Commandements? It was but the breach of this one, and yet God chargeth them with the breach of the lawes in general: because in truth, he that makes a breach into this, puls downe the fence of all. So Luke. 23. 56. compared with Marke. 16, 1. it is noted, *that Mary Magdalen* and *Marie* the Mother of *Iames*, hauing prepared part of their ointments to annoint the dead bodie of Christ, and not hauing time to get enough for that purpose, before the Sabbath came vpon them, would neither annoint him with those they had, nor buy any more, till the Sabbath was ended. Now what smaller thing then to buy a few odours? that might soone bee done. And if a man may doe anie thing that is not a duetie of religion or mercie on that day, then hee might buy sweet ointments, to embalme the dead bodie of Christ: but because Christs body was dead, and their embalming, it did yeeld no ease nor refreshing, and so was no work of necessitie, nor a worship of God, they durst not doe it. But some might say, sure they were more precise then needed, they made a scruple where none was: Nay, the holy Ghost frees them from that charge, and shewes, that they rested according to the Commandement. It was well done of them: For in dooing it, they obeyed

Gods commandement: and it had beene amisse, if they had not rested: for then they had broken this commandement. So, Numb. chap. 15. verse. 32. the man that would gather sticks vpon the Sabbath: Hee did it indeede contemptuously: for, to trie *Moses*, and set him at a stand, he would breake the Sabbath openly: and yet, because the thing he then did, was small, he hoped to giue an ill example of libertie to others, and for all that to bee free from perill himselfe. He did the smallest worke, yet that little worke was so great a sinne, that God appoints him to be stoned to death for it. So that, no worke is so small, that if it bee a worldly matter, and not a matter of Religion, or mercie, must be done on the Sabbath. What smaller thing then to step ouer the doore-sill, and to bestow a little time in gathering that, which they looked to finde readie vnder their feete? (as was the Manna.) What thing of lesse trouble, then to buy some precious oyntment, euen to embalme Christs body? What lighter matter, then to picke vp a few sticks? Yet, not the lightest of all these, but God condemnes it, and will not haue it to breake into the possession of his day. Now for great matters, and affaires of great importance, God doth not allow any worldlie businesse, seeme it neuer so great, to shoulder out religion and mercie vpon the Sabbath: all workes, (though neuer so great) must yeelde. As Exod. 31. verse. 13. he commands, that no man doe any worke, for the building and setting forward of the Sanctuarie, vpon the Sabbath; and yet that was a worke of weight. So that nothing is so great, that it can beare one out, in breaking the Sabbath. It were a sinne to build a Church on the Lords day. So Exod. 34. 21. God commands expresslie, that none should worke vpon the Sabbath day, neither in earing, nor haruest. Now these be matters of greatest moment. If one may encroach vpon the Sabbath for any thing, then he may doe it to inne his corne, that day prooving faire, and the weather catching: His Corne is now readie, and if he let it alone, he is like to loose it, and to let it rot vpon the ground. Though it be so, yet Gods Sabbath must be still inuiolable; better lose all your Corne, then Gods fauour:

better

better that Corne rot on the ground, then wee carrie a rotten heart in our bodies. So that it is plaine, wee must doe neither least, nor most of our owne workes vpon the Sabbath day. None so little, that GOD will giue it allowance, to take vp any of his time; none so great, that may thrust out his exercises: because his commandement, and the obedience wee owe vnto him, is greater then all things.

Therefore this confutes the shifts that men haue: Oh this is is a trifle; such a small thing (I hope) doth not breake the Sabbath, as to set forward my worke against the next morning, wee onely set things in order, this worke is little. But is it not your owne worke? Then though it be neuer so little, yet it is a breach of Gods Commandement, and a meanes to draw downe his curse vppon our selues and our labours. And others alleage, that it is a great and weightie matter, it lies me vpon, and concernes mine estate to doe it. But it is not so great, as the obeying of God, and keeping a good conscience. Better it were that some decay come to our outward estate, than the wrath of God to fall vppon vs. But when our Corne, or Hay, lieth in hazard like to be spoiled by ill weather, what will you haue vs then doe? Trust in Gods prouidence, who, as hee hath commanded you to rest, so hee will see that you shall be no looser by your resting; vnlesse your negligence at other times, or your vnbeleefe at that time bring losse vpon you. Faithfull obedience was neuer any mans hinderance; but negligence and infidelitie brings all their miserie.

Vse. 1.

Faithfull obedience to Gods commandements neuer hurts our estates.

But heere may be obiected: May one doe no businesse? may not one looke to their cattell, serue their sheep, and so forth, on the Sabbath day? Yea, a Christian man on the Sabbath day must serue his Beast: but alwaies prouided that he do it not as a businesse of his own, but as a work of mercie to the beast; not respecting his owne commoditie, but the creatures necessitie. And being done thus for conscience sake, to helpe the poore creature, it is a worke of the Sabbath, pleasing to God: for God himselfe commands vs to be mercifull, euen to the beasts. Therefore we must see that

How wee may serue our cattell on the Sabbath. Pro. 12. 10.

we doe it with a mercifull heart, in compassion to the dumbe beast, and then hauing this end and affection, the care of our cattell is a worke of the Lords day.

Secondlie, his affections and meditations must bee diuers from those hee may haue at other times. For, this worke must raise him vp to some godlie and spirituall meditation, for his edification. As for example: when one goes on the Sabbath day to serue his cattell, he may make this vse to himselfe: I can (in obedience to God, and in compassion to the creature) care for it; and bring it things necessarie: Though it cannot call vpon mee, yet the verie need of it cries lowde, that I cannot but helpe though to my trouble and charge. What care then, must I perswade my selfe, God (that hath an infinite sea of mercie) will haue of mee, whom hee hath bought with the blood of his Sonne, and who cease not to call vpon him, and make continuall supplication vnto him for things needefull? Or else, such a meditation: I see the poore beast, that hath done me painefull seruice all the weeke, when I come to serue it, is contented to bee serued at my pleasure: If I giue it more, it is well pleased; if lesse, it doth not fret against me: If it bee beare prouision, it takes it in good part, if courser, it doth not murmure at the meane allowance. Why then should not I be content to liue at Gods finding and take in good part, that which he giues mee, be it more or lesse, sith it is my portion from him, especially, since I haue more often and greeuously rebelled against God, then euer the beast did against mee? These or the like meditations, ones heart must be seasoned with all on the Lords day, more then of necessitie is imposed vpon him at other times. If then our end be mercy, and our affections holy, in dooing these things to the cattle, they be Sabbath daies workes, because mercie pleaseth God on that day. But if one feed his Cattel, not because their want craues this at his hand, but because his desire of gaine moues him thereunto, that he may sell them to more profit, or keepe them for better seruice, & so his heart be carried away after his priuate gaine; he breakes the Sabbath, he serues not God but himselfe: and though man cannot indite him for the very

action

action, yet God will finde him out and plague him for the ill affection. And ſo much for the things that muſt be done on the Sabbath: and thoſe that muſt not be done: and two reaſons taken, one from the equity of the Commandement; the other from the right and title of God the commander. Now heere he comes after to a declaration of the perſons, ſeuerally comprehended vnder this Commandement, naming firſt the gouernors, and then charging them with the inferiours: which are either more neere, as thoſe of the familie; or farther off, as the ſtranger: that is to ſay, ſuch as are not of the ſame nation or religion.

Thou.

BY this is meant, you which are the maſters and miſtreſſes, the fathers and mothers in families: for vnder this word, both are comprehended, becauſe he addes, thy ſonne, and thy daughter: Now, the ſonne and daughter pertaine equally to both the parents. In charging the ſuperiors to ſee that their family keepe the Lords day, hee meetes with that common corruption, that is in moſt men, who pretend that they will keepe the day holy themſelues, and thinke their children may be permitted to worke, or to play. Nay, ſaith the Lord; *Thy ſonne or thy daughter, &c.* muſt not worke, or prophane it any way. Naming them firſt, becauſe parents through naturall affection are ready to winke at them, and to let it ſlip, though they prophane Gods Sabbath, by ſeeking their profit and pleaſure; and they ſay, youth muſt haue ſome libertie, wee muſt let them haue a little ſport. Not ſo, ſaith the Lord. How euer you beare with them for other things, at other times; yet you muſt looke to them carefully that day, that in no ſort they tranſgreſſe it.

Then, hee names the man and mayde ſeruant, becauſe commonly ſome lucre is gotten by their labour, and ſome commodity ſeemes to follow, if they follow their worldly buſineſſe; for which cauſe men are ſlacke, to cauſe them to ſerue God, but would bee content they ſhould ſerue them. Therefore God ſaith alſo, looke to them. If any ſeruant would

be so wicked, as to labour, yet thou must not put him to it, nor suffer him, receiue not his gaine, for it is the gaine of wickednesse, and therefore accursed: better be without it then haue it. But I hope I may let my cattle bee imployed: Nay, (saith the Lord) *nor thine Oxe, thine Asse, nor thy cattle*, must doe any worke. Not because the dumbe creatures can sanctifie the Sabbath, but because their labour cannot be vsed, but some man must attend vpon them, and looke to them, and therefore God would preuent all occasions of hindring mans rest: wherin GOD also vnderstands all such other liueleſſe things, as cannot be set a worke, vnleſſe the hand of man bee ioyned to them, as a Mill, or a boate, or such like.

Then he addes, the *stranger*, meaning one of another nation, countrie and religon; whom, though we cannot compell to come to the Church: yet the Magistrate may and must forbid to breake and pollute the Sabbath, by any publique labour if he come in such places where he hath authoritie. Here then we see, that God chargeth the Master of the familie, with all in the familie. He saith not, You seruants, and you children, see that you breake not the Sabbath; but you Parents and Masters labour not your selues, nor breake the Sabbath, neither suffer your children or seruants so to do. Hence we may gather this instruction, That it belongs to all gouernours, to see that their children, seruants, and inmates, whatsoeuer, keepe the Lords day.

Doct. And this testimonie God himselfe giueth of *Abraham*, I know him, that he will command his seruants and children to keepe the way of the Lord. God knew *Abrahams* minde that if the case stood so, that either some worke of his must be neglected, or some seruice of God vndone, *Abraham* had rather that all his businesse should stay, then any part of Gods seruice should bee omitted. And great reason why a Christian should be of this minde: for if he do indeed (as he professeth) loue God aboue all, ought he not then to be more carefull of Gods glory, then of his owne commodities? and more to care for Gods seruice, then his owne gaine? Now wee know, that Masters suffer not their seruants to be idle

Gen. 18. 19.

vpon

vpon the weeke daies, therefore, if hee loue God, he ſhould be ſo much the more diligent ouer them, that they neglect not the worke of God on his day, by how much the glory of God is more deare and precious to him, then his priuate commoditie. For, as he that is a true ſubiect to the Prince, and loueth him indeed, will not keepe ſuch a man in his houſe that will not obey his lawes: ſo, he that is himſelfe rightly affected to God and his glory, will not ſuffer a prophane perſon vnder his roofe, that will diſhonour him openly, and not care to obſerue his Sabbath.

Secondly, if one beare any loue to his ſeruants or children, euen for their owne ſakes he muſt ſee to them, that they prophane not the Lords day, but that they come to ſuch exercíſes, where they may receiue the ſpirit of GOD, and the chiefe good to their ſoules. Alway a good gouernour muſt gouerne for the good of thoſe that be vnder him. Now what greater good can he do, then to vſe thoſe meanes whereby they know God in Chriſt Jeſus, and be brought to ſaluation? So that, if one will not ſhew a diſloyall heart againſt God, and an vnlouing and vnfaithfull minde to his people, that he careth not for their ſaluation, he muſt ſee that they keepe the Sabbath ſo farre as it belongeth to him: namely, by bringing them to, and keeping them at the workes of Religion.

Thirdly, the gouernours in regard of their owne good muſt be careful ouer their familie in this behalfe. For, hee that will not bee faithfull to God, can neuer bee faithfull to man, and he that hath no care to ſerue God in the duties of religion, will haue leſſe care to ſerue his maſter in the duties of his calling: as indeede they haue. For if the honour of God, and regard of their owne ſaluation, will not moue them, why ſhould they be moued with their maſters profit or gaine? But he that obeyeth God with a good conſcience, will labour for his maſter with an vpright heart, and though his maſter be not preſent to rebuke him, yet his owne conſcience will check him: and when the feare of man will not keepe him from idleneſſe, and vnfaithfulneſſe, the feare of God, and his commandement will reſtraine him: elſe, either

he will do nothing, or that which he doth, is all with eye-seruice to bee seene of men; and when his masters eye is off, then by idlenesse, wastfulnes, or pilfering, he will hurt him more, then the faithfull keeping of the Sabbath can hinder him; for indeed, this can bee no hinderance at all, but rather a meanes to bring the blessing of God vpon them, and their labours in the week day. As *Iacob*, a faithfull seruant of God, was blessed in all *Labans* businesse: and *Ioseph*, a true worshipper of the Lord, had prosperitie to follow and accompany him in all his trauells. Therefore, if we will shew our loue to God, and to them, and desire that they be faithfull vnto vs, and that God should blesse their trauells in our affaires; let vs bring them to the seruice of God, and exercise of religion on the Sabbath, and haue a care that they breake not the holy day of the Lord.

Vse 1. Reproofes of masters that giue liberty to seruants to breake the Sabbath.

This first, serueth for the reproofe of those men, which beare this minde toward their seruants; That, so their owne worke be performed, they care not though Gods worke be neglected: Let their seruants bee carefull to doe their businesse on the sixe daies, and let them bee as careles as they list of Gods worship on the seuenth day; let them spend that how they will, they haue free libertie from their masters. This sheweth men to bee louers of themselues, more then of God; and prooueth that they loue filthie lucre, and gaine of the world, more then the glory of God. For if Gods glory were but as deare vnto them, as their money, they would be as impatient at his dishonour by their seruants prophanenesse, as at losses that come to themselues, by their seruants negligence.

Oh but (say they) they be rude persons, and breake out from vs, we cannot keepe them in. Be not these deepe dissemblers? Is not this grosse hypocrisie? can you not keepe them in? who keepeth them in on the six daies? can you make them tarry at home then? can you set them at their work, and not suffer them to be gadding? Yet that is for sixe daies space, this is but for one; that labour which then they doe, is farre more toylsome: and can you make them, will they, nill they, spend sixe whole daies in more painefull and

and tedious labour? and can you not conſtraine them to keepe at home one day, to doe a farre more eaſie and lightſome worke, and that for their owne good and ſaluation? This is miſerable ſhifting, and plaine halting; theſe excuſes will not hold out before God; he will ſhew you, that if you had made as great account of his honor and glory, and obeying his Commandement, as you doe of ſeruing your owne filthie couetous luſt, and obeying the Diuell; if his name had beene as deere to you, as gaine; you might with as much eaſe cauſe your ſeruants to ſpend the ſeuenth day in his ſeruice, to his glorie, as ſixe before it, in your owne ſeruice, to your profit. But what is the cauſe that youth is ſo rude? Is it not becauſe they haue learned it of age? why bee inferiors ſo prophane, but becauſe they follow the patterne, and tread in the ſteppes of their ſuperiours? how come the branches to bring forth ſuch ill fruit, but that the root yeeldeth no better ſappe? For if the ſeruants might ſee ſo much loue of God, & care of keeping his Commandements, appeare in the conuerſation of their maſters and dames, as they ſee luſt of the world, and eagerneſſe after lucre, they would, at leaſt for outward ſhew, be better. But now that they ſee, and know the diſpoſition of their gouernour, they frame themſelues thereafter, to ſerue him in his couetous deſire, and robbe God of his honour. If the ſeruant ſhould but neglect his affaires one or two houres in the weeke, and follow his owne ſports and vanities, when hee commeth home, his maiſter would be vpon him, his dame would haue a ſaying to him, and he ſhould bee ſo baited with rebukes, that though he had a greedie minde to bee abroad, and no great heart to ſtand ſweating at his buſineſſe, yet miſerable feare would make him tarrie at home, rather then hee would endure the ſharpe ſauce, that muſt come after his ſweete pleaſures: but let him bee where he will, and doe what he will vpon the Sabbath day, when he commeth home, either his maſter and dame allow him in it, or elſe they be mute, and ſay nothing vnto him; or if they doe begin to reproue him, it is done ſo coldly, ſo careleſſely, with ſo little vehemencie, that the ſeruant may well perceiue, it

commeth

commeth but from the teeth outward, his master is not greatly sory within, he neuer vexeth his heart for the matter, and therefore he careth not for such chiding, he will do it the next Sabbath againe. Then secondly, this serueth for the instruction of all housholders, that desire to be indeed, as well as to bee accounted Christians, that they should haue an eye to their seruants, for the keeping of the Lords day. Euen as, on the weeke day, they will call them vp, and see that they be ready to their businesse: so on the Sabbath, they should raise them in the morning, and see that they bee prepared for the worke of God; especiallie, sith the workes of their calling bee such as they doe, without any great preparation. A man may rise out of his bed, and goe straight to his ordinarie labour, as well as if hee had an houres consideration: but vnlesse one haue sometime to disburden his heart of worldly thoughts, and to fit himselfe by praier, and holie meditation to heare the Word, hee can neuer doe it well, nor so as the Word may bee profitable vnto him. Therefore they must bee stirred vp, that they may haue time to make readie their hearts, that they come before God with a quiet and well affected minde. Now, in this dutie many of Gods children faile, euen themselues, and their whole familie take libertie to sleepe out a great part of the morning, and thinke it enough to rise, and goe to Church, not regarding any time of preparation: And hence it is, that the Exercises bee so vncomfortable, and vnprofitable to them. And then, secondly, the master must be carefull to haue his familie come with him, in good and due season to the house of God, with the whole congregation. Not as many doe, that are so negligent, as that much is past before they come. The husband comes at the second Lesson, and the wife drops in at the end of the prayer, and the seruants follow when halfe the Sermon is done. They would not doe thus at haruest worke: but hee would make them get all things readie, that they might goe together to get in his corne; and not come scattered, one now and another anon. Why should not one therefore be as carefull for the haruest of his soule, and to eate of the bread of life,

2
Masters must take care that their seruants keepe the Sabbath.

To rise early on the Sabbath.

Housholders should be accompanied with their families to the publique seruice of God on the Sabbath day.

life, in the house of God, to come ioyfully himselfe, and his wife, and bring their family with them, that they may be at the beginning, and tarry out till the ending, that they may haue the whole fruit? and not (as some doe) be gone, before the Sermon end, or at least, runne away before the prayer be made for a blessing, and the blessing pronounced by the Minister: which sheweth they neuer felt the goodnesse of the blessing; they are so loath to tarry the Ministers prayer, because they want the spirit of prayer themselues, and know not the benefit of a faithfull prayer. For if the sweetnesse of Gods blessings had distilled vpon their soules, or they had euer felt the comforts that follow a prayer made in the holy Ghost, they would be more desirous of these things, than they be, and not haste so from them, as if it were a curse, not a blessing; and something tending to their hurt, not a supplication to God, for their good.

And as they must call them vp in the morning, and bring them to the Church, so another dutie is to examine them after, and call them to account how they haue profited. If mens seruants bee sent to the Markets, they will not let them goe, without taking account what markets they haue made: so, when they come from the Church, as from the market of their soules, they should question with them; to see what good bargaines they haue made for their soules, what profit they haue had by comming to Gods ordinances; and thus laying their store together, helpe one another. This serueth also for the instruction of seruants, that sith God hath laide such a charge vpon their superiours, to looke that they keepe his Sabbath; therefore they should willingly be ruled, and suffer themselues to be guided by them in this point: and as well obey them on the Lords day, to bee diligent in the workes of God, as in the weeke dates, for matters of their calling. They must not say, (as many prophane seruants will) when they are called to bee instructed in religion, They will none of that: but, you hired me (say they) to do your worke, and that will I performe: that is my couenant, and more you shall not get of me: what needeth all this adoe about keeping the Sabbath, and comming to

Examination

3

the

the Sermon? let me looke to that my selfe, none other is to answer for me. Nay, but if they be Gods seruant, and you Gods seruants, your masters hired you to doe Gods worke, and in the Lord to doe their worke: therefore this is a prophane answer; and these be ill seruants. And if the gouernor suffer them thus to sinne, they make it their owne sinne: and therefore God hath giuen them a speciall charge, and put authoritie into their hands to restraine them. But much more wretched are they that will runne abroad to wickednesse, or to dancing, to swilling, to wantonnesse, &c. making that their Sabbath daies worke, which is vnlawfull at any time: to plow, and to carr, bee things lawfull in fit time; but to dance, and follow wantonnesse is naught euery day: much more abominable therefore vpon the Lords day. Therefore such seruants must by force bee constrained not to violate Gods Sabbath: or, if no meanes will serue, a Christian master must expell them, and not suffer his house to be pestered with such open rebels against God. Thus much for the duties of Gouernours, to those of their owne familie: now the Lord goeth further, to shew how Magistrates must deale with men of an other religion: saying,

Nor the stranger that is within thy gates.

HEre he sheweth, that, if a stranger come within our iurisdiction, that are Christians, though we cannot command him to come to the exercises of religion, yet the Magistrate must not suffer him to do any publike worke, to pollute the Sabbath. For, by *thy gates* here is meant within thy liberties. Hence then, in that the Magistrate must looke to forriners, this generall doctrine may bee gathered, that it is our dutie, being Christians, not onely to keepe the Sabbath our selues, and to looke to those that are belonging to vs in familie, but so farre as we can, euen to strangers, or to any other. And this is that which is commended in *Nehemiah*, that when heathen men that knew not God, nor cared for the Sabbath, came with wares to Ierusalem on the Sabbath day, hee shut the gates against them, and told them, that if they did so any more, he would lay hands vpon them.

Doctr.

Regarde must be had that strangers shall not openly violate the Sabbath.

Neh. 13. 21.

And

And there is great reaſon why one ſhould bee careſull of thoſe of other congregations, and of other places. For, if wee haue the true loue of God in vs, it will grieue vs to the heart, to ſee Gods name diſhonoured, and his lawes broken, of any one whoſoeuer: and therefore, ſo much as in vs lies, we muſt repreſſe al ſuch practiſes, whoeuer they be that do them. Alſo, euerie man is bound to loue his enemie, yea, his enemies beaſt; and if hee ſee his enemies beaſt vnder his burden, hee muſt helpe him vp. If one muſt helpe a mans Oxe or Aſſe if he be burdened: much more his ſoule that is burdened with the ſinne that will kill it, iſit be not remoued. No man is ſo ſauage, that if he ſee a blinde man running into a well, wherein hee may be drowned, will ſay, Let him goe, I care not, he is none of my familie, nor of my friends; though he be not, mercie is to be ſhewed to al, and nature in ſuch a caſe wil teach one to run and call vnto him, and hinder him by what meanes he can: ſo for the ſoule much more, if we ſee a perſon, who is in truth blinded through ignorance, and knoweth not the danger ready to caſt himſelfe into the pit of hell, mercie will moue him that hath any true mercie, to ſeeke to reclaime him.

And then in regard of the good of the whole congregation, one muſt hinder ſtrangers from giuing ſuch il examples. For, though at the firſt, it ſeeme a ſmall thing for them, to doe what they liſt, becauſe they bee not of our familie nor congregation, yet is it exceeding dangerous. For our nature is ſo ſubiect to infection, and we are ſo eaſily drawn to euill, that if one ſuffer a ſtranger, at length his Children and ſeruants will learne, and come after to doe the ſame things. So that, for our owne ſakes, wee muſt bee diligent to cut off occaſions, and warily to preuent danger; for one houſe on fire may burne the whole towne. And if a ſtranger would buy an houſe in the towne, and then bee ſo fooliſh as to ſet it on fire, men would not let him alone, for feare leſt it ſhould alſo catch their houſes: and ſo in truth, if the fire of ſinne kindle in the heart and practiſe of a ſtranger, and wee ſeeke not to quench it and ſuppreſſe it, it will not tarrie there long, it will catch ſome in the congregation, and ſet

them

them on burning also. Therefore, in loue to Gods glorie, to our neighbours soule, and to our selues, and those that be neere vs, we must labour by what meanes we can, to hinder euen a stranger from breaking the Sabbath. Now if one must hinder strangers, how much more those that are borne, and dwell in the same place, our neighbours, children, or seruants? If we see such prophaning the Sabbath, we should much more hinder them, by admonition and reproofe, but especially if wee see them runne to things that be simply euill, and in their owne nature at all times vnlawfull. Therefore, for men that be of some account and note, in the congregation, to come among headie young people, and see them carried violently to dauncing, to gaming, or any such lewdnesse, on the Lords day especially, and let them goe on without any rebuke or exhortation, neuer telling them of it, nor dehorting them from it; this sheweth, that there is but a little loue of God in such, and that they haue little regard of themselues, and of their owne families. And in truth this is a great cause that maketh wickednesse grow so fast, and sinne to bee practised with an high hand, and youth grow to such shameleſſe and impudent boldnesse, because the minister fighteth alone against sinne; none else will open his mouth against it, or discountenance it. He that would not stand by, and see his Oxe fall into the ditch, but would helpe him out; will look on, while his neighbours run headlong to hell, and say not a word to reclaime them. This remissenesse of men that are in some estimation in the towne, maketh proud youths oft times so audatious, as to set themselues openly against the Ministers doctrine, and as it were by their practise in the heate of lust, to contrarie him, euen when hee is reproouing any sinne, when the Doctrine is yet hot, and the sound of this voice is scarce gone out of their eares, then to run openly to gain-say that which was taught in the Church, so soone as they come out of the Church. This strength of impietie proceedeth hence (I say) that the Minister hath no helpe, none hath zeale of Gods glorie, so that he is grieued at his dishonour, none hath so much charitie, and compassion ouer his neighbours, as to seeke to pull

Vse. 1.

them

them out of the danger of hell fire: for if but two, or three, or some more of the ancient men that haue some authoritie and sway in the congregation, would ioyne their hands with the Minister, and set in with their priuate rebukes, to make his publike reproofes forcible; younger people would bee more ashamed to sinne, and learne to behaue themselues more soberly, and not by so open disobedience to bid battell to the publique doctrine of the Minister. Therefore this slacknesse and coldnesse is much to be reprooued.

Then secondly, this is for the encouragement of those that doe desire to helpe others out of this or any other sinne: they may boldly with an vpright heart and good conscience rebuke a Sabbath-breaker. And whereas they will obiect; Why, what is that to you? If I sinne my selfe, I must perish my selfe; what haue you to doe with me? They must know, that euerie one hath to doe with them; for he is to loue them, and to loue the congregation, and to loue Gods glorie, and therefore as much as he can to disgrace sinne. For, though sinners beginne to set sinne on foote; yet, if some godly wise man will encounter it with a sound admonition and sharpe rebuke, that will dash and disgrace it, as much as the wicked persons support it; so that it cannot get the head so soone. Therefore, because they be men that sinne, and it is Gods law that is broken, and the whole congregation may be infected and poisoned, if strangers might be permitted to worke open iniquitie: he that hath a sound heart to any of these, hath good warrant, and ought to be forward to vse a preseruatiue against this poison, and to stand for Gods Commandements, and the Saluation of man. Let wicked sinners, while they will, accuse them to be busie bodies, yet God will cleare them, and they shall finde by good experience, that it is better to displease men by dooing good, then to offend God by dooing euill, or omitting good.

Exod. 20. 11. *For in sixe daies the Lord made heauen and earth, the Sea, &c. and rested the seuenth day.*

BEcause this Commandement is much oppugned, by following the euill practise of great men (for almost all men breake

breake it) therefore it is confirmed from the example of the great God, which is able to counteruaile all theirs. As if he should say; if you will be led by example, follow that which is moste perfect. Now what more perfect example, then the example of God? who hath proposed himselfe for a president to bee imitated of vs. Sinfull men breake it, but the holie God keepes it, and would haue you keepe it; whether example is it best to follow? God made an end of all in sixe daies, and ceased creating on the seuenth day, therefore he would haue you cease from the works of your vocation also on the seuenth day. For as concerning the workes of preseruation, Christ saith, Iohn. 5.17. My father worketh hitherto, and I worke. But hee ceased from workes of creation. So that the reason stands thus. God left no worke of creation till the seuenth day, but ended all in the sixth, therefore he would haue you end all your workes of vocation in six daies, and imploy the seuenth onely in workes of pietie and mercie.

Doct. He that will liue godly must imitate Gods exãple.

Hence then we learne this doctrine: that whosoeuer desireth to liue godly, must propose the example of God to himselfe to imitate. Thus *Ephes.* 5.1. the Apostle wisheth them to follow the example of God as deere Children: hee had before exhorted them to courteous behauiour and gentlenesse: but he hath done me wrong, saith some man, how can I deale kindely with him? why, saith the Apostle, freely forgiue him. But who would put vp this wrong patiently? God would: and therefore doe you follow God, and imitate him. God doth not presentlie seeke reuenge, if any man breake his lawes, but vseth all gentle meanes to bring him to repentance, and to cause him to turne: so doe you, then you treade in Gods steps. Indeed some froward man would take a more violent and boisterous course: but if you will be accounted the child of God, bought with the bloud of Christ and regenerate with the spirit of God, you must rather be directed by his example, than mans; and then there is no better argument that you are the Son of God, & no surer proofe that hee hath begotten you to life eternall, then when you grow like vnto him, and shew foorth his Image in your life.

Now

Now, the reaſon why it is beſt to ſet GOD before vs as a patterne, is, becauſe his example is ſo abſolute in all fulneſſe of perfection, that no exception can bee taken againſt it. Bring the example of man, and there is ſomething, againſt which a man may except to leſſen the force of it. As *Dauid* and *Peter* and ſuch good men haue had their ſlips, and no man liueth ſo holily, but as Saint *Iames* 3. 2. ſaith; *In manie things we ſinne all.* But the example of God is ſo exact, and altogether righteous, without any ſpot at any time, that no ſuch thing can bee alleaged againſt it.

Secondlie, if one make God his example, hee ſhall grow better and better, becauſe ſtill hee ſhall come ſhort of the marke hee aimeth at, and neuer bee able to attaine to the perfection which is in his example: ſo that ſtil he ſhall haue calling, and cauſe to increaſe, and goe forward. If one ſet man for his coppie, either he may write as well as his coppie, or at leaſt he may imagine that hee doth, and then he ſtands at a ſtay, and thinketh hee hath profited ſufficientlie: but this example is not ſubiect to ſuch conceit; no man either can or wil dreame that he can be as good as God: ſo that here is ſtill occaſion of mending and increaſing. 2

Thirdlie, he that followeth the examples of man, hath great meanes of pride, and to be puffed vp: for, comparing himſelfe with men, he is not put in minde of his faults, but rather thinketh, This and this I haue done better then the moſt, and in moſt things I am equall to the beſt, and ſo is in great danger to be puffed vp: but now, when he (leauing men) looketh to God, hee ſeeth ſo much imperfection in himſelfe, and ſuch infinite righteouſnes, and goodnes in God, as that vpon this compariſon hee groweth more humble, and lowly, and to know himſelfe more; ſo that though hee grow better euerie day then other, yet he thinketh worſe of himſelfe euerie day then other; and hath a greater inſight into his owne corruption, by how much he gets more ſtrength againſt his corruption. In theſe regards therefore, and for theſe reaſons, it is moſt ſafe & profitable to make Gods example a rule for our ſelues, and to follow it ſo neere as we can in all things. 3

Vse. This then may serue for the confutation of those men, that letting passe Gods example, as nothing pertaining to them, thinke to dash all Commandements, and all rebukes, with this one answer, That all men do so: as though that were a sufficient buckler to beare off all Gods Commandements, and the force of his example, because the example of the most men is contrarie. As namely, in this one Commandement, which God (of all the rest) hath most strongly fenced with reasons, and among other, with one, drawne from his owne practise and example. Come to Sabbath breakers that abuse it to sinne and vanitie, and say, how dare you bee so bold as to breake Gods expresse law, with so high an hand, and thus to prouoke him to his face? Why, say they, wee hope wee bee not they alone that play vpon the sabbath day; wee shall doe as well as others. All the towns round about doe the like. But why should we not looke to GODS Commandement, and example, rather then to wicked men? would a father take this for a good answer, if he should say to his Childe, Why doe you sweare, lye, or steale? know you not that it offendeth me, and I like it not? If hee should answer, Why should you chide me? I hope I am not the first that euer swore, other Children haue lyed, and stolne before me, what need you be angrie with me for the matter? No father would indure such an answer of his childe: this maner of defending were worse then the fault. But so we deale with God: hee sends his Ministers to reproue vs, and say, why doe you dishonour the name of GOD, and sinne against him by breaking the Sabbath? Why, I hope others doe so as well as I, and my betters do vse it, this is a most common answer. But should not a child be ruled by his father? should not a seruant follow his master? And should not the Children of God imitate GOD, and be content to be ruled both by his Commandement and example? VVhat a miserable thing is this, that wee will forsake the light, to run to darkenesse: and leaue God to follow *Belial*! The way is not broad that leadeth to Heauen; neither doe many walke in it, their sinnes be no warrant for vs to sinne: but if wee bee of God, let vs follow God, as deere children. So, the Apostle shewed

No good answer to say all men do so.

ſheweth, that if wee bee in Chriſt, wee muſt walke as Chriſt walked. Euery member goeth the ſame way with the head, whereunto it is vnited, and whereby it is guided. If Chriſt be our head, let vs walke in the light wherein he walked: let vs treade in his ſteps of meekeneſſe, of denying the world, and of placing our ioy in heauen: and thoſe vertues that ſhined in him, let thē appeare in vs, thogh not in the ſame meſure, yet in the ſame maner & truth. For the like meſure is impoſſible vnto vs: but the like truth and vprightneſſe, is not onely poſſible, but ſo neceſſarie, that without it, wee can haue no aſſurance that we are in him. 1 Iohn. 2. 6.

This ſerueth likewiſe for the incouragement, and comfort of Gods Children, that liue in ſuch prophane places, where they can haue no paterne of Godlineſſe in man, or any that will ioyne with them in anie holy thing, as often times falles out: then the diuell is readie to hinder them from all good proceeding, with this obiection, What? will you be ſingular? will you bee alone without any example? No, they are not without example, but they follow the beſt example, euen the example of God: and it is farre better to bee led by his example to heauen, though fooliſh men mocke them; then by the example of ſinners to be drawne to hell, and haue God to plague them. His onely example ſhould more encourage and ſtrengthen vs, then all their contrarie practiſes diſcourage and feare vs. Therefore let the world goe which way it will, we muſt walk in the waies of our God, and make him our preſident in all our actions.

In ſixe daies the Lord created Heauen and earth.

IN this example which God hath propoſed, we may conſider ſomething of the power of God in the creation: And in that he ſpent no longer time then ſixe daies in making the whole world, we muſt vnderſtand by this, that God is able to bring to paſſe great matters in a ſhort time, and by ſmall meanes. The forming of the world, one would thinke, needed ſome time, in regard of the workemanſhippe thereof, and many daies of making prouiſion for ſo great a building; but when God would bee the workeman, and take

God can doe great things in ſhort ſpace, and by ſmall meanes.

in hand so great a matter, what time tooke hee to finish it? he began and ended it, and all within the compasse of sixe daies, and left not the least creature vnmade till the seuenth: and he tooke so long time; not because hee needed such a space, (for he could haue done it with as much ease in an houre, yea in a minute of an houre, as in sixe daies) but hee hath deuided the whole into sixe daies worke, because we might haue a fitter occasion, and be better mooued to consider of the seuerall creatures. For if he had folded vp all in an houre, then it had not beene so easie and plaine for our meditation. From the creation then here mentioned, this general Doctrine may

Doct. be learned. That the Lord most easilie and speedily bringes most wonderful things to passe. As it is said, Psal. 33. 9. *He spake, and it was done, hee commanded and it stood.* Though it be an incōprehensible work to creat the world without matter, and to preserue it without meanes, yet it was as easie for God to effect it, as to will it; and to stablish it, as to begin it.

This mightie power of GOD, in dooing great things by small meanes speedilie, appeareth likewise by other examples in the Scripture. As *Nebuchadnezzar* the mightie prince and Monarch of the world, when hee was walking in his Princely Palace, in that great citie of *Babel*, which was the seate of his kingdome: yet how quicklie was he stript of all? how soone depriued of his kingdome? so that hee had not so much as an house, yea, a poore cottage to put his head into; nay, not one ragge to couer his nakednesse, not a dish to drinke in, not a morsell of the coursest breade to eate, but of a king, became more miserable then the basest beggar, yea, as miserable as a beast: so that from the highest top of prosperitie, hee was cast downe to the extremitie of miserie. And then, when he was at the worst, his wit and reason

Daniel. 4. gone, his forme and beautie departed, and hee a misshapen creature; his haire being growne like Eagles feathers, and his nailes like birds clawes, altogether deformed, not like a man now, and his kingdome possessed by others for seuen yeares space; yet so soone as hee looked vp vnto heauen, his wit and discretion was restored, his beautie and fashion renued, and hee reestablished in his kingdome with as full power, and

authoritie

authoritie, as euer before. But theſe wonderfull alterations, in how little time were they wrought, when God tooke in hand to worke them? euen in a moment. So, in *Egypt*, God vndertooke to deliuer his people from *Pharaohs* cruell tyranny: but what army had he for that conqueſt, and who ſhall be the Captaines? *Moſes* and *Aaron*, two old men, the one eighty yeeres of age, the other eighty three; theſe muſt goe themſelues alone. But how were they furniſhed againſt *Pharaohs* reſiſtance, and to take the Iſraelites perforce from his ſeruitude? *Aaron* muſt haue nothing, but he muſt ſpeake what *Moſes* bade him; and *Moſes* muſt carrie his ſhepheards ſtaffe: weake men, and weake meanes, one would thinke, to make an aſſault vpon ſo great a King. If a carnall man had ſeene theſe two going againſt *Pharaoh*, and thinking to ſet the Iſraelites at libertie, by ſtrong hand, he would haue iudged. that *Iſrael* ſhould haue beene in ſlauery vntill this day, vnleſſe there had bin better helpes then theſe, for their deliuerance: but God, taking in hand to worke by theſe meanes, we ſee of what power, and force, that ſtaffe was; that when *Moſes* but held it vp, it brought ſuch plagues vpon *Pharaoh*, and all Egypt, that all the Kings in the world could not haue vexed and troubled him more, with all their power. Hee neuer ſhooke his ſtaffe in vaine: but ſtill ſome notable plague followed that vexed the whole land. With this ſtaffe he ſtrake the waters, and they were turned into blood; hee held vp his ſtaffe towards heauen, and there came Graſhoppers, Flies and thunder: and when he had wounded the land by any of theſe plagues, he could as eaſily cure them, and in as little ſpace. One word vnto God by *Moſes*, made all whole againe.

So, for our redemption: a poore virgins ſonne, that was deſpiſed and reiected of men, that had no wealth nor authoritie in the world; nay, had not ſo much, as an houſe to put his head in; hee muſt come and be brought foorth before a Iudge, and there bee condemned, ſcourged, mocked, ſpitted on, crowned with thornes, and at length muſt be carried away, and hanged vpon a Croſſe, and beare the paines and anguiſh of Gods curſe, in his ſoule, vpon the Croſſe: and

by theſe meanes God muſt be ſet at peace with man, a perfect reconciliation made, and all former ſinnes, and enmitie, betwixt God and man, put away. This greateſt worke that euer was done (when heauen was purchaſed for man, ſinners made iuſt before God, and miſerable men of the earth had the right of an immortall Kingdome in heauen beſtowed vpon them) was brought to paſſe, and fully effected by theſe meanes, that to mans reaſon, of all thing ſeemed the moſt vnlikely to bring it to paſſe, being a matter of ſuch wonder and difficultie.

And ſo at the reſurrection, what great changes ſhall there be wrought in the twinkling of an eye? thoſe that haue lien in the duſt, rotten ſome thouſand of yeares, ſhall be raiſed from their graues, made aliue and ſtand on their feete: And that body, which when it was in the beſt eſtate before, was ſubiect to paine, and all kind of miſery, & euen death it ſelfe, and ſince that time had beene turned into duſt, deuoured of wormes, and as it might ſeeme, brought to nothing, ſhall in a moment (if it be the body of a faithfull Chriſtian) be freed from mortality, from being ſubiect to diſeaſes, or any affliction, and ſhall be made immortall, and incorruptible, and like to Chriſt Ieſus in glory. So wonderfull, we ſee, be the workes of God; ſo mightie he is, and ſo full of power, that in the ſhorteſt time, and by thoſe that ſeeme the weakeſt meanes, he can bring to paſſe the moſt glorious effects that can be.

Vſe 1. An excellent comfort for Gods ſeruants in any diſtreſſe.

This then (if we often meditate vpon it) will ſerue wonderfully for the comfort of all thoſe children of God, whoſe caſe is ſo grieuous, intangled with ſo many perplexities, oppreſſed with ſuch ruines both of body and eſtate, as they thinke it impoſſible to get out, and to be repayred againe, or at leaſt, that it will be a long time firſt. For, if we could but beleeue Gods almighty power, all things are poſſible to God, and all things are poſſible to the beleeuer. It maketh no matter, what the diſeaſe be, ſo God be the Phyſitian; it skilleth not, what diſtreſſe a man be in, ſo God take in hand to helpe him. He can as ſoone cure the deadlieſt wound, as the ſmalleſt ſcarre, and bring one out of the greateſt miſery

Mark. 9, 21.

with

with no meanes as well as out of the leaſt miſery, with all meanes. Oh, but I am poore, owe much, and haue nothing to pay. No matter: So was the Prophets wife; yet the little oyle in the cruſe held out to fill ſo many empty veſſels, that ſhe was reſtored, and made in better eſtate then euer before. It is not to the purpoſe, how weake our meanes be, and how great our ruines be, ſo that the great and ſtrong God put to his hand to helpe. No man was euer more deiected then *Nebuchadnezzar*, brought from a King, to be worſe then a beggar, from a Palace to the briars and buſhes, from Princely robes to extreame nakedneſſe, from ruling ouer men, to be ranging among wilde beaſts; and yet none in a leſſe time, and by leſſe meanes, aduanced to an higher outward eſtate then hee. And as God worketh beyond all likelyhood for the outward eſtate of men: ſo doth he much more wonderfully for the ſoules of his ſeruants. Though there be great ſinnes, hideous darkneſſe of minde, and hardneſſe of heart, peruerſneſſe in will, diſorder and rebellion in all the affections; yet, if we can cry to God, and powre out our ſoules and teares before him: then, though we were as farre ouerwhelmed with miſery, as was *Ionas* with the waues of the ſea; yea, though we were buried in the ſhadow of death, as he was in the Whales belly; yet God will heare and helpe vs, as he did him. Though we were ſhut vp in a dungeon, tied with many chaines, and oppreſſed with many ſinnes; yet, if then we cry vnto the Lord in our trouble, he will deliuer vs out of our diſtreſſe, and he will breake the gates of braſſe, and burſt the barres of iron a ſunder: Pſalm. 107. 13. There is not the leaſt ſinne or miſery, but it would be too hard for vs, if we had nothing but our owne ſtrength to helpe vs. And there is not the greateſt ſinne or miſery, that ſhall hurt vs or preuaile ouer vs, if we haue the ſtrength and power of God to hold vs vp. Therefore Chriſtians ſhould take comfort in their afflictions. Can God raiſe vp the body, when it is dead in the graue, and glorifie it, when it is rotten in the earth? and can hee not raiſe one out of ſome debt, or miſery of his eſtate? Oh but then hee loues the bodie. And doth he not loue it as well now? Nay, GOD 2. King. 4.

vseth his infinite power now, for the helpe and preseruation of his children, as he will vse it then for their glorification. If we cannot beleeue that God can helpe vs now, how shall we say, wee beleeue he will raise our rotten bodies out of the graue, sith we haue the same power and promise for the one, as well as for the other? Therefore it is a great fault and shame for Christians to sit downe discouraged. Is Gods power lessened? Is his hand shortned? hath not he said that he will not faile vs, nor forsake vs? and that a little that the righteous hath, is better then all the great riches of the wicked? Gods blessing can doe more then wealth: and he alone is better to vs, then if we had all the world without him.

Esay. 59. 1.
Heb 3. 5.
Psal. 37. 6.

This serueth likewise for the terror of wicked men. God can as easily set heauen and earth on fire, and bring them to nothing, and that in as little space, as he made them of nothing: then much more can he bring to destruction base sinners, notwithstanding all their worldly helps, if he be their aduersary, (as he is a professed enemie to all proud and wilfull sinners.)

They flatter themselues, it shall be well with them, because they be vnderlaid with wealth, supported with friends, mounded and fenced with pollicy: but how stands the matter betwixt God and them? are they his inheritance? is he reconciled vnto them? Nay (though they will not in word say so, yet their life proclaimeth it) they do not greatly care for his fauour, for they spare not to breake his law vpon any small occasion; surely then let them know, that they are in no safety; GOD can pull vp their defence, and pull away their props and supports. Hee can as easily bring a rich man to hell, as a poore; and as soone ouerthrow the estate, and damne the soule of the greatest Prince, if he be naught, as of the basest beggar. Therefore those, that leauing God, leane to worldly props, shew that they little beleeue the power of God, and little thinke of the creation of the World. Thus much for the example of God. Now the last reason is drawne from the end of the Sabbath (namely that God hath consecrated it to bring a blessing on the keepers of it) in these words,

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Wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

HEre God ſheweth, that, if none of the former reaſons will preuaile with vs, yet we ſhould be moued with our owne benefit to ſanctifie the Sabbath. For nothing is more auaileable to bring a bleſsing on ſoule and body, then the religious keeping of the Lords day. For God hath appointed it, to the end that he might haue occaſion to communicate his goodnes to the diligent obſeruers of it. For ſo it is meant, when he ſaith, the Lord ſanctified the ſeuenth day, that is, he ſet it a part for his owne vſe, and bleſſed it, that is appointed it for a meanes of bleſsing to all that faithfully obſerue it.

Doctr. The way to get true bleſsednes, is to ſanctifie the Sabbath.

From hence we may learne: that the way to get true bleſſednesſe, is, to keepe holy the Sabbath, this is the moſt direct and ſure meanes to get all comfortable proſperity. One reaſon is, becauſe God hath ſanctified it to this end. As Iſai. 56.47. where the Lord promiſeth many ſingular graces to all, that ſanctifie his Sabbath, of what nation or condition ſoeuer they be. He ſhall haue his heart filled full of ſpirituall ioy; God will giue him the ſpirit of prayer, and heare his prayer; God will giue him abilitie to ſerue him, and accept and rewsrd his ſeruice. And Iſai. 58.13.14. If one will keep himſelfe from polluting Gods holy Sabbath, and obſerue it carefully, then hee ſhall delight in the Lord, that is, God will ſo ſhew his fauor and loue to his ſoule, as he ſhall be ioyfull in God: ſo bleſſe his heart and conſcience, as that he ſhall feele that God is his God, loueth him, and careth for him, ſo that he ſhall be glad and reioyce in this, and finde Gods bleſsing vpon him, both in heauenly, and earthly things, for the mouth of the Lord hath ſpoken it. What euer fleſh and blood obiect, yet we haue the ſure promiſe of God, which ſhall be found true and faithfull. So Iere. 17. 24. the Prophet hauing foretold the deſtruction of Ieruſalem, preſcribeth a preſeruatiue to them; which, if they would take, as yet their caſe was curable, and that would helpe all: namely, to forbeare their worldly buſineſſe on the Sabbath, and to doe the workes of the LORD; and then they ſhall

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enioy their Citie, their houſes and their wealth, with all proſperity and abundance. So that we ſee, that for ſoule and body, Gods promiſe is, that the ſanctifying of the Sabbath will bring comfort and happineſſe to both.

The dangers that Sabbath breakers runne into.

Contrariwiſe, if we be negligent and careleſſe of the Lords day, we draw his curſes vpon our owne heads: as Exod. 31. 12. &c. where God commandeth them, that they ſhould abſtaine from all workes, and keepe it holy: for if they did worke, euen in making garments, and things for the Temple, which ſeemed to pertaine to God (much more in things of their owne) this euill would follow, they ſhould dye the death; this is the puniſhment of polluting the Sabbath, to be inflicted vpon the bodies; and this, God doth execute dayly euen among vs. For though the law of the land taketh not hold on ſuch perſons, to put them to death; yet God giueth them ouer to commit ſome ſinne which deſerueth death by mans law. And the firſt cauſe of all, and that which God ſtriketh, and which their owne ſoules feele moſt heauy (as appeareth by their dayly complaints, when they are brought to execution) is, that they neuer regarded the Sabbath, neither had care to heare Gods word, and to ſpend the day in duties of Religion, and in prayer, but followed after vanity, and their owne luſts; and therefore God iuſtly puniſheth their impiety againſt the firſt table, by giuing them vp to commit ſuch vnrighteouſneſſe againſt the ſecond. And though the Miniſter cannot excommunicate them and caſt them out of the congregation, yet God excommunicateth them, that in their ſoules they are cutte off from the Church; they haue no life of grace, no fruite or working of the word and Sacraments, more then of any idle tale, or humane ſtory: no grace wrought by the meanes; no death of ſinne, no hope nor deſire of heauen, but are dead in ſinne; while they liue in the fleſh. They may ſay indeed, and ſay true, that the obſeruation of the Lords day is tedious vnto them, that they can ſee no good by the exerciſes thereof, they be ſo vnpleaſant, and ſo vnprofitable to them. They haue no benefit thereby. But why is this? Not becauſe Gods ordinance wanteth force and vertue, but becauſe they want

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reuerence, and conſcience, and being wicked, contemne it. Therefore their ſoules be cut off, their hearts hardned: and thus inſtead of receiuing the bleſſing, which God hath promiſed to the keepers of the Sabbath, they are plagued with the iudgements which he hath treatned againſt the tranſgreſſors of it. Alſo Ier. 17.27. he ſaith, if they pollute his Sabbath, he will kindle a fire in their houſes, that ſhall not be quenched. For their outward eſtate they be no gainers that breake the Sabbath: for God will either conſume their goods with fire, or ſend a curſe which like an vnquenchable flame ſhall deuoure all their ſubſtance. So that, if we would not be guilty of death, and haue our ſoules cut off from Communion with Chriſt, and his Church, and our goods alſo conſumed and brought to nothing, by the vengeance of God, then let vs keepe his Sabbath holy, and beſtow it in holy exerciſes. Sith therefore God doth promiſe a bleſſing vpon thoſe that ſanctifie his Sabbath, that they ſhall thriue in the LORDS houſe, and in religion, and in other worldly matters, ſo farre as may ſtand with true proſperity: Sith hee hath ſpoken this, and that muſt ſtand which goeth out of his mouth; therefore it is for their comfort, that the bleſſing of God ſhall attend vpon them, whether they haue little, or much. If they haue abundance, the abundance ſhall be for their good, to be more abundant in good workes; and if they haue but from hand to mouth, GOD will prouide, that yet they ſhal not want neceſſary things, but he that brings the day, will bring food and maintenance for the day; ſo that he needes not to care for to morrow, but let him caſt his care vpon God, whoſe truth it concerneth to care for him. And this they are ſure of, that they ſhall haue a ſoft heart, and a quiet conſcience, and ſhall receiue comfort from Gods promiſes. And if one thriue in Gods houſe, he need not feare, nor doubt how hee ſhall doe in his owne houſe. One may know how he ſhall ſpeed at home, by looking how hee ſerueth God in the Church. If he keep an holy reſt, with an holy heart, hee ſhall haue reſt to his ſoule, peace and ioy to his conſcience, and bee ſet in ſo ſure an outward eſtate, as that nothing ſhall befall him for his hurt. *Vſe.*

But

1 Rules to bee kept of thoſe that expect a bleſſing for keeping the Sabbath.

But then, if one will haue this bleſſing, he muſt keepe theſe three rules. Firſt let him make it a delight to keep the Lords day, and his ioy to doe the workes of the Sabbath; let him long for it, before it commeth, and be glad when it commeth: becauſe it freeth him from all worldly cares and thoughts, and then he hath a commandement more eſpecially, to caſt his care vpon God, and not to trouble himſelfe at all with them. And, ſo he ſaith in Eſay 58.13. *Call it a delight, to conſecrate it to the Lord*, that is, take you as much delight in doing the exerciſes of religion, as many doe in the workes of their callings or refreſhings; and alſo much more: for they be more eaſie, comfortable, and profitable by farre. We muſt come as hungry to the houſe of GOD, and with as good an appetite as to our dinner, or ſupper, at home: For God keepeth the beſt houſe: he maketh the beſt cheare, if we can bring a good ſtomacke to the bread of life, that he breaketh vnto vs. But if one be loth to come, and muſt be drawne as a Beare to the ſtake, let him make account that the Preacher will baite him, and trouble his conſcience; for, comfort he can looke for none. Therefore, if we would haue bleſſing by the Sabbath, let vs keepe it cheerefully, knowing that God loueth a cheerefull giuer.

2. Cor. 9. 7.

2 Secondly, one muſt labour to do all the duties of the Sabbath, both thoſe that muſt be done before the Sermon, and thoſe that muſt be done after: Let no ordinance eſcape vndone: vſe meditation on Gods word and works, hearing, reading, praying, ſinging pſalmes, conference, workes of mercy, and of euery thing ſomething, ſo far as we haue ability and opportunity. But, if we will performe them remiſſely, and by peeces, doing this, and leauing that vndone: either vſing no preparation before, or making no application after, either no publike, or no priuate prayer, then, it may be one ſhall finde ſome bleſſings: but the fewer of theſe he performeth, the fewer bleſſings he ſhall haue. He that doth the workes of Gods ſeruice by halues, ſhall (and it is iuſt he ſhould) find the comfort and benefit of them by halues.

Thirdly, as one muſt doe all the duties, and that with delight, cheerefully; ſo, he muſt keepe the whole day; hee muſt

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doe all the duties, and alſo ſpend all the time in theſe duties, hee muſt continue from the beginning to the ending. As Pſalme. 92. 2. *To declare Gods louing kindeneſſe in the morning, and his truth at night.* So that the Sabbath muſt bee ſpent, both morning, night, and all the day, in holy duties. One muſt forbeare worldly buſineſſe, yea, worldly thoughts, the whole foure and twentie houres; for if we giue our thoughts libertie to runne after the matters of the world, in the night, we breake the Sabbath in part. And heere many faile; that out of the Church will bee talking with their neighbours, and muſing with themſelues about earthly affaires, and thinke they haue made a good hand, if they ſpend the moſt part of the day, till after the Euening exerciſe, in workes of Religion, and then they make no queſtion to take their recreation, or to go about their buſineſſe if occaſion be. But hee that commandeth to keep it in the Church, biddeth vs keep it in the houſe, as to heare him, and ſpeake to him in publike, ſo to ſpeake to him out of our hearts in priuate: and not to giue our ſelues leaue to thinke the leaſt thought of any worldly buſineſſe. Now then, if we ſeeme to make conſcience of the Sabbath, and yet doe want that bleſſing which wee looke for, let vs looke to our ſelues, and we ſhall ſee that we are halting in ſome one of theſe: either wee keepe the Sabbath lumpiſhlie and heauilie, that it ſeemeth as a tedious burden to vs, or elſe wee doe ſome one or two duties, and leaue the reſt vndone: or laſtly, if wee doe all the dueties that are to bee done, and that cheerefully, we are wanting heerein, that wee obſerue not the whole day, but keep ſome part of it from God to our ſelues. And accordinglie, as any man commeth ſhort in any of theſe duties, ſo hee commeth ſhort of the fruit of the Sabbath. But if one labour with ioy to doe all the duties of the Sabbath the whole day, hee ſhall finde in his own ſoule, that it is, in truth a day of bleſſing, and bringeth more ioy and comfort, yea, and a greater bleſſing with it, then all the weeke beſides. And ſo much for this fourth Commandement, of the Sabbath.

The

The fifth Commandement.

Exod. 20. 12. *Honour thy Father and thy Mother, that thy daies may be long in the land which the Lord thy God giueth thee.*

HItherto the dueties of pietie to God, out of the first table, haue beene handled. Now follow the Commandements of the second Table, concerning the duties of righteousnesse towards our neighbour. This is the first Commandement of the second table, vpon which all the rest doe depend. As in the first Table, the keeping of all the Commandements following, dependeth on the keeping of the first: so heere, if this first Commandement were wel obserued, both of superiors, inferiors, and equals, there could bee no disorder against any of the Commandements following. For all disorders in the other, do flow from hence, that either superiors are negligent in performing their duties of gouerning: or else inferiours are proud and stubborne, and refuse to obey their superiours: or equals be enuious or ambitious between themselues. The summ of this Commandement, is to shew, what duties we ow one to another in respect of their and our place. The words containe a commandement, and the reason of it. The commandement in these words, *Honour thy Father & mother.* The reason in the words following, *that thy daies may be long in the land which the Lord thy God giueth thee.* To honour, here, is to regard and reuerence in heart, and to performe all outward duties. Father, that is, al superiors in what place soeuer set about them. From this word (*honour*) is to be gathered the first generall doctrin of the fifth commandement, *viz.* that all duties are to be performed to our superiors, with such honour as is meet for thē, which the words thēselues do plainly teach.

Doct. All due honour is to bee giuen to our Superiours.

wee would teſtifie our owne loue and ſubiection to them. If wee would haue our ſeruices comfortable to them, and acceptable to God: then let it appeare, that wee are not drawne to them by compulſion, but led by conſcience, with due regard of their perſons, and the place wherein God hath ſet them. When *Ioſeph* was to giue maintenance to his father, and his whole familie, he neither did it with arrogancie in reſpect of his own abilitie & greatnes, nor with diſcõtentment at the charges hee was put to: but ſo miniſtred to *Iacobs* neceſſitie, as that he detracted nothing from his reputation. Notwithſtanding his great dignitie and preferment, hee did releeue his Father with as great humilitie and reuerence, as he would haue receiued reliefe at his hands, if he had beene caſt vpon his finding. And ſo for Seruants. The Apoſtle requireth them. 1. Tim 6. 1. not onely to doe their Maſters worke, but alſo to honour them in behauiour, and to account them worthy of all honour in their hearts. For they could not ſhew contempt to their gouernours, without diſhonour to Religion. If *Peters* counſell had bene good for Chriſt to follow, as it was not, yet he was much to be blamed for the manner of it, in that he deliuered it to his Maſter with a rebuke. And for the dutifulneſſe of a Subiect, we haue a worthy preſident in *Nathan*: who when hee came to *Dauid*, to offer his counſell vnto him, for the benefit of the Kingdome and poſteritie, made obeyſance to the king downe to the ground, 1. King. 1. 23. He yeelded him as much reuerence comming to do him good, as he would haue done, if hee had ſought preferment at his hands. And the contrarie was found in *Ioab*; who indeed aduiſed *Dauid* to that which was expedient to be done, *viz.* that hee ſhould ſhew himſelfe cheerefull to his people, that fought for him, but with ſuch contumelious taunts, and iniurious and falſe accuſations, as that no thanks was due to him for his ſeruice. 2. Sam. 19. 5. 6.

It is required of vs, that wee ſhould honour all men, euen inferiours, as wiues and widdowes, in doing them good, without their diſgrace: and therefore much more is it due to our gouernours and rulers.

This ſerueth for the reproofe of many ſeruants and children,

dren, that depriue themselues of all the commendation of their obedience. For if they frame themselues to bee officious in one thing, they will allow themselues to be offensiue in many other. For, either they grow to bee murmurers, if their turnes be not serued to their liking (and so deprave their masters or parents,) or else masterfull & arrogant, and wil endure no admonition, nor receiue any reproofe or direction. The same fault is also to bee found in diuers wiues, who though they be frugall and thriftie, and so helpe to increase their husbands wealth; yet, they peruert, and corrupt all their actions, either with boasting, or vpbraiding, or publishing their infirmities, or other distempers; that many times they bring more vexation to their heart by their passions, and vnquietnesse and discredit to their names and houses by their vndirect courses, then helpe them in their estate with all their industrie. So dealt Zippora with *Moses*; she helped him indeed to saue his life by circumcising his Sonne, which himselfe in extremitie of sickenesse was not able to performe: but then she rated him, and inueighes against him, calling him a bloodie husband.

Exod 4.25.

Thy Father.

THis is the first reason, whereby God would moue inferiors to obey; Because hee is thy Father. In that God makes this his reason, why the child should obey his Father because he is his father, wee gather this doctrine; That the chiefe motiue to obey superiors, must be the particular iurisdiction, which GOD hath giuen them ouer vs, and that speciall bond, whereby hee hath tied vs vnto them. If God haue made him the instrument of thy life and maintenance, and set him ouer thee, thou must for this cause performe all duties of honour vnto him. So in the *Prouerbs*, *Honour thy Father that begat thee, and thy Mother that bare thee.* As if hee should say, honour thy parents, and bee duetifull vnto them, not because they be rich or in great place, or for any respect but this, because they be thy parents: Be they father and mother, how euer rich or poore, thou must be obedient. So the Apostle speaketh to wiues, *Wiues obey your owne husbands*

Eph.5.22.

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vſing this as a reaſon, becauſe they bee your husbands. If God haue appointed them to bee your heads and gouernours, you muſt ſubmit your ſelues to them for this cauſe; and in obedience to the commandement. Howſoeuer they bee otherwiſe froward and fooliſh, if they be yours: then you muſt performe your dutie to them.

So, for ſeruants: the point is not, whether hee bee a poore man, or a rich, a ſimple man and ignorant, or wiſe and diſcreete, in whoſe ſeruice they liue: but, is hee thy Maſter? hath God made him thy gouernour? then, for the time that thou art his ſeruant, hee ſtands in the place of Chriſt vnto thee, being of his familie: and is to be obeyed, as if he were the moſt wiſe and honourable in the world.

Vſe. 1. Parents poor eſtate is no warrant for Children to be vndutifull.

The vſe of this, is to confute thoſe wretched and miſerable children, that take occaſion to bee vndutifull, becauſe their parents be poore and low, in diſgrace, and ſmal account among men. But, be they ſo? then the childe ought ſo much the more to honour them, or elſe he addes affliction to the afflicted. The more they be diſcomfotted by others, the more need they had to be comforted by their owne. Therefore, ſo farre ſhould wee bee from contemning our parents, becauſe they be low and afflicted, as that we ſhould ſhew more reuerence and honour to them, that we may bee a comfort and releeſe to them in their trouble. For, for the childe to honor his parents, when all the world honours them, and hath them in account; and to be duetifull then, when they can either reward his obedience, or puniſh his contempt, is no triall of his reuerence to God, or them. For then it may be, he doth it, either vppon conſtraint, becauſe he dare do no other: or vpon a baſe minde, becauſe hee longs and gapes after his fathers wealth, more then for conſcience to Gods commandement. But then the obedience is moſt ſound, and moſt acceptable to God, when there be feweſt worldlie meanes to prouoke vs vnto it. So for the wife, or Seruant to ſay, O, had I an husband, or Maſter of ſuch great account, of ſuch gifts and wiſdome, that could promote and reward mee, then I could willinglie frame to obedience. Nay, you would not. For, he that is not faithfull in the leaſt, will not

be faithfull in the greateſt. And if you did, yet God accounts not of that ſubiection and reuerence, which proceeds not from conſcience of his commandement; but from hope of ſome outward reward. Therefore it is our dutie, not ſo much to trouble our ſelues in enquiring what heads other haue, as to labour to make the beſt of our owne. For, this in the naturall bodie wee ſee, that if a man haue a head ſubiect to diſeaſes, and full of infirmities, he wil not therefore abuſe and contemne it: but he thinkes, this is my head, which God hath giuen me, and therfore I muſt not make it worſe by il vſage, but ſtriue to make it better by all meanes I can. O but, ſay they, other children haue better parents, which be more carefull of them. But let them turne backe a little, and examine their owne waies. Others, you ſay, haue better parents? True, but looke you to your ſelfe likewiſe, and thinke on the other ſide: Haue not other parents alſo better children, more dutifull and obedient, and more vertuous euerie way then you be? put theſe together now, and thy mouth wil ſoon bee ſtopped. So the wife; Other husbands are more kind, louing, and better to their wiues. But if you ſtand ſo much in examining his goodneſſe by other mens; you will driue him to trie your goodneſſe with other womens. Be not there many wiues more ſubiect to their husbands, more quiet & meeke, and that, goe farre beyond your ſelfe in many graces? So, that in ſuch obiections, let inferiours looke to their owne faults, as well as to anothers; and they ſhall not finde great cauſe to complaine. O, but hee failes in doing his duty to me: yea, but God failes not in commanding you to doe your duetie to him. If you be a Chriſtian, then Gods commandement muſt be the rule of your obedience, and not the dealing of others with you. Therefore this doth iuſtlie reproue their ſhameleſſe impudencie, that, if their parents grow old, or impotent, or poore, then they thinke they may take libertie to caſt of the yoake of ſubiection, and grow ſtubborne. As who ſhould ſay, that age, or pouertie, or ſuch like things, could cut off the nature of a parent, and take away the authoritie of a Superiour, and that outward things ſhould haue the cheefe account, and Gods commandement be

be left of all regarded. This likewiſe may ſerue for comfort in thoſe gouernours, that are in a poorer and lower condition; That God hath allotted vnto them as much honour in their places, as to the greateſt Prince in the world. For the poore man is as well the head of his wife, as the King is the head of the Queene. And the meaneſt parents and maſters are as much to be accounted of in their families, as if they had all the wealth in the world. Therefore they ſhould beare their pouertie ſo much the more patientlie, becauſe no pouertie or lowneſſe of their eſtate, can giue licence to their inferiours, to eſteeme any whit the worſe of them: and if the inferiours doe for this cauſe deſpiſe them, they ſinne againſt God, and doe iniurie vnto them, and God will bee reuenged of them accordingly. So much for this, that God bids the childe honour his owne Father, howſoeuer matters ſtand in regard of his ſtate and condition of life.

Honour thy Father and Mother.

THeſe duties of the naturall childe, commanded in theſe words, are comprehended vnder theſe three heads; Reuerence, Obedience, and Thankfulneſſe: This reuerence, which is firſt required, muſt be both inward and outward, in the heart, & in the behauior. And if one pretend the inward reuerence, and ſhew it not outwardlie, this is but diſſembling and falſehood, for it cannot bee within, but it will ſhew it ſelfe without; ſo that it muſt bee both inward in the heart, and outward in the carriage of our body. The inward is commanded, Leuit. 19. 3. *Ye ſhall feare euerie man his mother and Father, and keep my Sabbaths.* In theſe words God commands the ſubſtance of the whole law, both in the firſt and ſecond table: and for the ſecond table he begins with the firſt Commandement of it. *Feare euerie man his mother.* One would haue thought hee ſhould haue begun with the Father: but, though more be due vnto him, yet becauſe it is a greater note of truth to performe it to the Mother, (by reaſon that her infirmities, whereto ſhe is more ſubiect, make her more ſubiect to contempt, and for her indulgencie, commonlie the mother dooth leſſe expect

this at her childes hand) therefore God begins there, where obedience is beſt tried, and ſaith, *Feare thy Mother and thy Father.* And then for the firſt table, hee ſets downe the laſt Commandement of it, *keepe my Sabbaths.* And whoſoeuer is carefull in the firſt table, conſcionablie to keepe the Sabbath, and in the ſecond to keepe the fifth Commandement in dutie to ſuperiours, he ſhall be ſure to hold out in all the other Commandements. So that, reuerence of the heart is required of Children. The ſecond branch of reuerence, is in the outward behauiour; as in bowing to them, in ſtanding bare, and putting off before them, in an humble and lowly countenance and behauiour, when the parents ſpeake to them, or they vnto their parents. And this the example of Ioſeph ſhewes, Gen. 48. He was a great Prince, and his father in great want, and liued at his finding; hee had his ſight, and his father with age was blinde, and therefore could not ſee what duetie his Sonne performed to him: yet when he comes to his poore blind Father, he bowes to the ground, and behaues himſelf as humblie, as if his Father had bene a mightie man, & had his ſight as perfectly, as euer in his life before; Becauſe he knew, that neither his fathers pouertie, nor blindneſſe, could ſet him free from the charge of God. Therefore he being a prince, is as dutifull, in reuerent behauiour to his father a poore man, as if his Father had beene a prince, & he a poore man: for the outward eſtate did not mooue him ſo much, as the conſcience and regard of his dutie, which (he knew) was nothing to be leſſened. So King *Salomon*, when
1. King. 2. his Mother came vnto him, ſitting on his Throane, he roſe vp from his throane, and bowed himſelfe vnto her, and cauſed a ſeat to be ſet for her, that ſhe might ſit at his right hand. For he would haue all his people know, that though hee was a wiſe, and as rich a King (and that of Gods gracious appointing) as euer was: yet this his greatneſſe did nothing diminiſh his Mothers Superioritie, nor his reuerent cariage toward her.

Vſe. 1. This ſerues to reprooue thoſe vngratious and wretched Children, that reuerence not their parents in heart, but contemne them, and thinke baſelie of them, and not contenting

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themſelues with this inward vndutifulneſſe, ſhew it further, by rough words, by froward countenance, by vnreuerent and vnfit actions. And many grow ſo familiar with their parents, as one that had not knowne them, ſeeing their behauior, would rather thinke them to be neighbour and neighbour, then father and ſonne: ſo vnreuerently, and vndutifully doe they behaue themſelues, without any outward tokens of reuerence. And indeed, what doe the froward ſpeeches and lookes of many children proclaime, but that they haue no feare of God in their hearts, no righteouſneſſe in their hands, nor any regard of the duties of the firſt or ſecond table? If euer theſe perſons liue to haue children, and God doe not in iuſtice cut them off ſooner, they ſhall finde, that their children will reuenge their fathers wrongs into their boſome, and bee as ready to deſpiſe them, and carry themſelues as vnreuerently to them, as euer they were to doe it to their parents.

Obedience of children to their parents.

The next dutie is obedience, which is commanded, Coloſ. 3.20. *Children obey your parents.* And he addes a reaſon, *For this is pleaſing to God.* It is not onely a ioyfull thing to the parents themſelues; that the children ſhould obey their commandements; but that wherein God takes great delight, and is well pleaſed with. And on the contrary, it doth not onely grieue the parents, that children be ſtubborne and rebellious, but it offendeth Gods Maieſtie alſo, and grieueth his ſpirit.

Now the things wherein children muſt obey their parents, are eſpecially theſe. Firſt, in doing the things which they command, and performing that which they ſet them about (though it be neuer ſo baſe and painefull to bee done) ſo farre as their ſtrength will permit. For, though ſome children may thinke, This worke is vnbeſeeming my worth, (for as euery one is more proude and idle, ſo he hath a greater conceit of himſelfe: and as he is more contemptible, ſo he hath a higher imagination of his owne excellencie) yet that may not excuſe him. Is it too baſe for you? But did your father or mother command it? and refraine you to doe it? then you are a baſe and proud perſon, that make more ac-

count of your owne will, then of Gods commandement; for so soone as the father hath commanded it, being a thing lawfull, Gods stampe is set on it, and it carries the print of Gods commandement: and hee that thinkes himselfe too good to doe it, thinkes himselfe too good to obey God. This will not serue the turne then: It is a contemptible thing in the world, and men will mocke me, But are you a Christian, and haue you not learned so much to deny the world, as to preferre Gods will, before the contempt and reproach of men? and were it not better for you that the world should speake euill of you vniustly, for well doing; then that God should iustly plague you for ill doing? An example of this obedience wee haue in *Isaac*, who yeelded to his fathers commandement so farre, as to resigne himselfe to bee sacri-
Gen. 22. ficed, and bound, and laid on the wood, and burnt; because his father, being a Prophet, had warrant so to doe, and could shew vnto him the Commandement of God, to prooue it a lawfull thing, which he did, and it was his duty to obey. If hee had not seene Gods Commandement, *Abraham* had gone beyond his commission, (for it had beene wilfull murder) and he ought not to haue obeied. But when the thing was lawfull, *Isaac* was bound to submit himselfe, euen vnto death. So Christ was obedient to his father, in that, which (of all other things) was most painfull and ignominious. For what burden more contemptible then the burden of our sinnes, and to bee hanged on the Crosse, mocked, buffetted, and spet vpon? And what more painfull, then to vndergoe the curse and wrath of God? Yet sith his father would haue him suffer all this, he would not stand with him therein, but willingly submitted himselfe thereunto; so also to his earthly parents, *Luke* chap. 2. verse 51. *Hee went to Nazareth and was obedient to them.* So that, if the thing be lawfull, though it be a thing of no credit, and of much paine, yet being the fathers commandement, it is Gods commandement, and the childe must obey. And by how much the thing is more base and contemptible, and more hard and painfull, by so much hee is a better childe, and shall haue a greater reward. For in matters that bee easie and pleasing, hee doth

many

many times ſerue himſelfe; now a good childe ſhould ſerue his father. For euery Chriſtian childe muſt bee his fathers ſeruant, but hee that is vndutifull and ſtubborne, is a rebell againſt God. And as in other matters the parents are to bee obeied, ſo eſpecially in mariage. As *Iſaac*, being a man of diſcretion of fortie yeeres old, would not once goe about to take a wife for himſelfe, but was content to ſtand at his fathers chuſing. And *Iacob* would not diſpoſe of himſelfe in marriage, till *Iſaac* and *Rebeckah* had conſulted vpon the matter, and directed him where, and among whom, hee ſhould chuſe his wife. *Ruth* being but a daughter in law, yet would not be at her owne diſpoſition, to take what husband liked her beſt, but was willing to be diſpoſed by *Naomie* in her mariage. Though *Iſmael* was a ſinfull man, and iuſtly excommunicated from his fathers houſe; yet very nature and ordinarie ciuilitie made him ſubmit himſelfe to his mother for the choice of his wife, when hee could not haue his fathers direction. Therefore children muſt giue this honour to their parents, to thinke them wiſer and better able to prouide for them then themſelues. And as in matters leſſe weightie, ſo eſpecially to take their counſell and be directed by them in this great matter, that ſo neerely concernes their eſtate.

Mal 3.17. Chriſtian children are their fathers ſeruants. Children muſt obey their parents in mariage. Gen.21.21.

A ſecond thing wherein children muſt obey their parents, is, in quiet and patient bearing their admonitions and correction. As is often ſaid in Prouerbs: *Deſpiſe not the correction of thy father, nor contemne the admonition of thy mother.* Set not light by them, but weigh them and conſider them well in thine heart. Therefore the childe is bound to obey his parents, not only in doing the things commanded, but alſo in ſuffering their rebukes and chaſtiſements: firſt, becauſe it is a dutie lying vpon the ſoule of the father, and commanded vnto him from God, to correct and inſtruct his children. And ſecondly, becauſe it is a token of his fathers loue to him: for, *He that ſpares the rod, hates the childe: but he that loues him, corrects him betime.* And likewiſe correction is a meanes of their ſaluation, and keepes them from hell: For, *fooliſhneſſe is bound to the heart of the child.* It is tied there

Prou. 13.1. 15.5. Pro.13.24. Pro.22.15.

as with a cord, or rather chained ſo, that nothing will make a ſeparation, but the rod of correction; that will part them. And hee that is not corrected, is a foole, and ſo is like ſtill to continue. Becauſe then it is the fathers dutie, and a teſtimony of his loue, and a meanes of the childes owne good, hee muſt ſuffer it patiently, and humbly: and not only ſo, but he muſt ſee that he profit by it, and make a good vſe of it. For elſe he makes his father take a great deale of paines, and vndergoe much griefe, and all in vaine, and to no purpoſe; and ſo, not profiting by correction, is guiltie of contemning Gods ordinance.

This ſerues to reproue ſuch children, as are ſowre, and angry at the admonition, or correction of their parents. And although they bee fond and light-headed, and haue neither experience nor knowledge; yet they thinke they know how to carrie themſelues well enough, and ſcorne to be admoniſhed, or told of a fault. But of ſuch, that is verified which the Wiſe man ſaith, Prou. 26. *Seeſt thou a man wiſe in his owne eyes? there is more hope of a foole then of him.* And for theſe perſons that ſwell thus at admonition, the beſt courſe that can be taken with them, is, to beate out that pride by ſharpe correction. For this makes them ſo audacious, when words are giuen vnto them, becauſe they haue not beene ſoundly and throughly chaſtiſed with blowes.

Thankfulnes.

The third duty of children is thankfulneſſe; and that conſiſteth eſpecially in two things. The firſt is in relieuing their parents when they ſhall be in want. If the parents be blinde, the child muſt be an eye vnto him; If he be lame, he muſt be a ſtaffe to vphold him; If he ſtand in need of any thing, the childe muſt (to his power) helpe and ſuccour him. And this duty, indeed, the very law of nature doth require. For the father hath paied for it before hand, and it is but due debt. For when the childe was borne naked into the world, and could not helpe himſelfe, and was without all friends, and could not ſo much as put one morſell of meate into his owne mouth, nor hang one ragge vpon his backe, to keepe him warme, who pitied him? who relieued him? Were not the parents then in ſtead of all limmes vnto him? and had

much

much care and feare for his ſake, before he came to this eſtate wherein he is now? And that he enioyeth any commodities of this life, or ſpirituall comfort of ſaluation it ſelfe, haue not they in ſome ſort beene meanes to procure it? as being the firſt inſtruments of his breath, and being? If hee had neuer by them beene begotten and conceiued, how had he beene capable either of the benefits of this life, or of the hope of eternall life? and were not this ſhamefull ingratitude? were he not worſe then a beaſt, if hee would not recompence all theſe kindneſſes, and pay ſo due a debt? So the holy Ghoſt commands children. 1. Timoth. 5. 4. that children and nephewes ſhould recompence the kindneſſe of their parents. So *Ioſeph* dealt with *Iacob*: when *Iacob* was in want, and his ſonne had plentie, when the father ſent money to buy corne, his ſonne would not take it, but gaue him corne freely. And whereas fiue yeeres of famine were behinde, he ſent for him, and had great care to bring him thither: and hauing brought him, was ſo carefull to prouide for him, and to adminiſter to him whatſoeuer he had need of, as that *Iacob* did neuer fare better, and with more eaſe in all the time of plenty, then he did when that part of the world was famiſhed for want of bread. For, before he muſt ſend to the market for it, and there he muſt buy it for his money: but now that hee was come to *Ioſeph* in dearth, he needs not be at ſo great paines and coſt. For it is ſaid, *he did put meate into his mouth*, that is, he was as a good tender hearted nurſe, to his father and his fathers houſe; and as carefull that nothing ſhould bee lacking to them, as the mother for the childe, that will euen lay her breaſt to her childes mouth. So *Ruth*, though ſhee were but *Naomies* daughter in law, yet now that *Naomies* yeeres and ſtrength were ſpent, ſhe being young, tooke paines, and trauailed for both. And when (beſides that which ſhe had gotten with her paines and labour) *Boaz* being a mercifull man, gaue her ſome victuals, ſhe would not deuoure all her ſelfe, but euen ſpared it from her owne bellie for her mother: ſhee tooke onely ſo much as was needfull to refreſh her owne body, and to ſtrengthen her in her trauell; the reſt ſhe reſerued for her old mother in law, and knew well that it was Gen. 47. 12.

better

better young folkes ſhould bee pinched, then their old parents want any thing.

Vſe. Vnnaturall children reprooued.

This ſerues for a moſt ſharpe reproofe of the vnnaturall diſpoſition of many vngratious children, that ſo long as the parents haue any thing to giue, and ſomething may be gotten by them, all that while they will be ſo kind & ſo louing, and there is ſuch ſtriuing and catching, that well is he that can get the old parent to him: but when once he is drawne dry, and they haue ſuckt all from him, then he is neglected of all, then euery day is a yeare till he be dead; then he is a burthen and a clogge, then they exclaime, that hee doth nothing but ſpend, and troubles the familie. Such cruell and bitter words are heard oft-times from the mouthes of wicked and vnnaturall children. This is a grieuous diſhonor, not to relieue the weake, diſtreſſed and helpleſſe parents. As Chriſt ſaith, Matth. 15. 6. Thoſe that forbeare relieuing their parents though they pretend to beſtow their liberalitie for the vſe of the Church, yet they diſhonor their parents.

A ſecond dutie of thankfulnes is to pray for their parents. As 1. Tim. 2. he commands that prayer be made for all in authority. And if we muſt pray for thoſe that bee further off in the Common-weale; much more for thoſe that be neerer in the familie. Therefore, this is a great fault in many, and to be greatly condemned, that can ſee their fathers faults, and ſpeake of them too much; but can neuer finde time to fall downe before God, and beſeech him to heale their nature, and helpe them out of their ſinnes. Many haue liued a long time with their parents, yet cannot ſay that euer they ſent vp an heartie prayer to heauen for them: ſo vnkinde and vnthankfull be they.

Vſe. 1. Duties of children whoſe parents are dead.

The vſe of all theſe duties to thoſe whoſe parents are not aliue, is, to looke, that their ſinnes bee not aliue after their parents death. And therefore they muſt examine themſelues, whether they haue bin faultie in any of theſe things: And if they haue offended therein, let them repent for it, and craue pardon, elſe they bee liable to two plagues. The firſt is, that their children ſhould take their parents quarrell in hand, and requite their wicked dealing, in what cuſ-

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dutie they haue failed, and haue not repented. And ſecondly, that as honouring of parents brings a long and happy life: ſo diſhonouring of parents ſhould make them haue a ſhort life and miſerable; or if a long life, yet full of Gods curſes, for their vnrepented ſinnes. Therefore ſuch as be now fathers, and finde that their children are ſtubborne againſt them, and vnthankfull and rebellious euery way, let them call themſelues back, and ſee what children they were before, how they behaued themſelues to their parents, whether they were not altogether faultie in this point. If it bee ſo, let them confeſſe, their owne ſinnes haue found them out, and are turned vpon them; let them acknowledge that God is iuſt, and hath giuen them their owne meaſure into their boſomes, their owne euill is fallen vpon their owne heads, they digged a pit in their youth, and now in their age are fallen into it. And thus much of the duties of children. Now follow the duties of parents to their children. For, as God would haue inferiours to giue honour, ſo hee commaundeth ſuperiours to carry themſelues in that manner, that they may deſerue honour; and doth binde them as ſtreightly to gouerne righteouſly, as the inferiours to obey faithfully. Now the duties of parents to their children, are Parents duty. 1

either in their { Tender yeares { Common to both. / riper age. { Speciall.

The parents ioynt and common dutie to their children, in their tender yeares and childhood, is, firſt to inſtruct them in religion, to ſeaſon them with the words of piety, by little and little to drop in the grounds of holineſſe into them, euen ſo ſoone as they are able to ſpeak, and haue the leaſt vſe of vnderſtanding. So Prou. 22. 6. *Teach a child in the trade of his youth, and he will remember it afterward.* Wher the holy Ghoſt exhorting men to teach their young children, meeteth with no obiection. Alas, might one ſay, teach ſuch little ones, what good will that doe? wee ſhall but loſe our labour, for they cannot vnderſtand it, nor conceiue the meaning of theſe things. The holy Ghoſt anſwereth, be it, that they cannot vnderſtand the ſenſe, for the time preſent; yet teach them the words and tearmes of goodneſſe: & though, while they Children muſt be inſtructed in religion betime.

they continue children, perhaps, it seeme a fruitlesse thing, yet you shall see afterward it will not be in vaine. For, the crop of this seed that was sowne in their child-hood, will appeare when they come to age (though for a time it be hidden) and then they will remember these things, and that to good vse: which it seemed they got no good by, when they were so young and weake in vnderstanding. Therefore let them haue the words taught them, when they are able to heare and speake words: and afterward, when they come to more discretion, they will conceiue and remember the sense. And this dutie the holy Ghost commandeth, Eph. 6.4. *Nurse them vp in instruction and the feare of the Lord.* And this 2. Tim. 3.15. *Timothies* mother did put in practise. For it is noted of her, that she instructed *Timothie* in the Scriptures from a childe, and that was a cause, why he was so holy a man: she was a Nurse to his soule, as well as to his body; and gaue him milke out of the breasts of the Scripture so soone as he had done sucking her owne breasts. So that, as he waxed strong in naturall life, so also did he grow in knowledge and grace: and therefore he became so excellent a man, and so worthy a preacher and member of the Church, because his mother fed his soule as well as his body.

2 Children must bee corrected.

The second dutie of parents to children in their younger yeares, is to giue them correction: which the holy Ghost commandeth often in the Scriptures, and sheweth the fruit of it. As Prou. 23.13. *Withhold not correction from thy child: thou shalt smite him with the rodde, and shalt deliuer his soule from hell.* So also Prou. 29.17. *Correct thy sonne, and he will giue thee rest, and he will giue pleasures to thy soule.* And again 22.15. *Foolishnesse is bound to the heart of the child, but the rod of correction will driue it away.* And chap. 13.24. *He that spareth the rod, hateth his son, &c.* All which testimonies tend to this, That, if we desire our owne peace, & not to be molested nor vexed, but much comforted by them; if we would testifie our faithfull loue to them, if we would purge their hearts from folly and sin, and preserue their soules from euerlasting perdition: then let vs be carefull to giue them due correction, which is Gods blessed ordinance, to reforme and saue their

soules

ſoules, as the word and Sacraments are to men of riper yeres. But in chaſtiſing, theſe rules muſt be obſerued.

Firſt, let it be ſeaſonable, and done in time; paſſe it not ouer too long. So *Salomon* ſaith, Pro. 13. 24. *He that loueth him, correcteth him betime*, and doth not omit it till it be too late, but taketh the fitteſt opportunitie, when hee may (with moſt eaſe, and feweſt ſtripes) doe moſt good. For indeed, a ſmall twigge, and a few blowes, when hee is yet a childe, and not hardned in ſinne, will doe more good, then many rods, and abundance of ſtripes afterwards, if this ſeaſon be let ſlip; for if the child be not maſtered whē he is yong, he will maſter his parents when hee groweth elder. Therfore let them not get a head: for if they doe, they will proue like wilde colts, that hauing runne long vnbroken, and once caſt the rider, and being marred in the beginning, wil ſooner be killed, then broken, or brought into any good order againe. Rules of chaſtiſements.

Secondly, it muſt be done in great compaſſion and mercie: not in bitterneſſe to eaſe ones ſelfe with the paine of the childe, for that is rage and crueltie. For in truth, commonlie there is good cauſe why the father ſhould bee as much greeued, or rather more then the Child, becauſe for the moſt part he doth but correct his owne ſinnes in his Sonne. For if the child be curſt & froward, is it not becauſe hee hath ſeene the parents brawling and contentious? if he lie, hath not his father giuen him a patterne of diſſembling? and if hee ſweare being young, are not oathes too rife in the familie among elder folkes? If hee raile and ſpeake euill, was not his parents dealing a preſident to him? Lightly there bee but few ill humours in the child, which he did not draw from the parents; and that ill ſap that dooth appeare in the bud, came firſt from the roote. Therefore in pitie, as ſmiting themſelues, and their owne ſinnes, they muſt giue chaſtiſement to their children. 2

Thirdly, it muſt be done with praier, that God would giue them wiſe hearts to giue moſt due and ſeaſonable correction; and their children alſo ſoft hearts, to receiue it with patience, and to their profit. Be it that the child do well deſerue it, yet to flie vpon him in a paſſion, bewraieth more then a beaſt-like affection: for a ſheep wil not ruſh vpon her lambe 3

in

in furie, nor the Cow vppon her calfe. And indeed this doth but harden the childes heart, and imbitter him, making him more ſtubborne and fierce. Therefore, that correction may haue Gods bleſſing vpon it, & may bring profit to the child, and comfort to the parents, it muſt be done with praier, and ſo it ſhall be done alſo with great calmeneſſe and meekenes, and without mixture of wrath and paſſion. For, if we cannot looke for a bleſſing vpon the word and Sacraments, without praier, much leſſe may one looke for any good ſucceſſe by the rode, vnleſſe he aske it of God: but, being ioyned with prayer, becauſe it is Gods ordinance, God will proſper it.

Thus much of the common duties which both the parents ſhould ioyntly performe to their children in their tender yeares. Now followeth the ſpeciall dutie of the mother, which is to nurſe vp her owne child, if GOD hath giuen her abilitie thereunto. Not to throw it from her ſo ſoone as ſhe hath brought it into the world; but, as God hath giuen her, not onely the wombe to beare, but alſo the breaſts and milke to nouriſh her childe: ſo let her bee thankfull to God for theſe bleſſings, and vſe them to that end that hee gaue them. And this is ſo naturall a thing that euen the beaſts wil not omit it: for both the ſtrongeſt and weakeſt, the wildeſt and tameſt, will giue ſuck to their yong ones, and doot to be ſo vnnaturall, as to poſt them ouer to others: And it is ſet downe, *Hoſeah*, 9. 14. that drie breaſts are a iudgement of God, as wel as a barren wombe: and therfore it is a foule fault, when God hath giuen a good bleſſing, wilfully to turne it into a curſe. And this is noted of the good women in the Scriptures; That they much reioyced to nurſe their owne children. As *Sarah* ſaith, that now ſhe ſhall giue ſucke in her olde age, which was a thing that much gladded her heart. Now if *Sarah* in her olde age, being ninetie yeares old, and hauing alſo an exceeding great familie lying vpon her, would not omit this dutie; what a ſhame is it then for thoſe that are young, and haue much more leaſure, and be farre inferiour to her in eſtate, to be ſo nice, and idle, as to deprive their owne Childe of that moſt naturall foode, which God and nature had prepared for it? Parents would bee loath to commit

Nurſing.

Gen. 21. 7.

commit their money & euidences to euerie ordinarie person: yet for the fruite of their bodie, which is, and ought to bee esteemed their chiefest riches, they are venturous and care not whome they trust, whereas there is no such danger in the losse of the wealth, though it should miscarrie, as is in the spoyling of the childe, both for soule and bodie, if it bee not carefully looked vnto. But they obiect that they can haue them nursed better cheape abroad then at home. But loue seeketh not it owne things, but the good of the partie beloued. If the husband should vse the like dealing to his wife to thrust her out of his doores when shee is weake, and place her in some poore cottage, and tell her that he could board her better cheape in another mans house, then keepe her in his owne: shee would thinke this to bee a bad reason against her, which shee thought sufficient against her owne child. And she might iustly say in this case, that her husband loued his wealth better then his wife: and so may it as truely be said of such mothers, that they respect their lucre more then their children. They alleage further, that being nursed by them, it would hinder their sleepe in the night. Why then should you put it to others to breake their sleepe? Ought you not to loue your neighbour as your selfe? Are you so impatient to beare the troubles of it, that ought so tenderlie to loue it? and do you think that they wil not grudge at it, that haue no such cause to affect it? and doe onely entertaine it in hope of the hire, and not for loue of the child? But they say further, that it hindreth them from their libertie, and keepeth them from many iournies, which might much delight them. But that gracious and worthie woman *Hanna*, as appeareth 1. Sam. 1. 22. would rather forbeare her going to the Temple, then omit the nursing of her childe, or weane him before it were meet: and yet that iourney to the house of God, was (of all other) most profitable, comfortable, and necessarie.

Obiect. *Answ.* *Obiect.* *Answ.* *Obiecti.* *Answ.*

Those women therefore that haue failed in this dutie, must be humbled for it, as hauing omitted a good work and seruice that God requireth at their hands: and those that haue done it, must doe it still. For in the Primitiue Church, when

widowes

widdowes were to be chosen that should haue the sicke and weake committed to their charge, and tending: none were to be admitted to that office, but those that had nursed their owne children themselues, though they were otherwise good women, and vertuous; yet if they had not beene so
1 Tim. 5. 10. mercifull to their children, there was a suspition left, that if they were vnnaturall to those that were so neere them, they would be negligent to those that were further off them: and therfore they were not to be trusted with that office. So much for the duties which parents must performe to their children in their tender yeres: now those follow which they must doe to them when they grow to riper age.

Children must be trained vp in some lawfull calling.

And these are, first, to bring them vp in some profitable and lawfull calling, by which they may liue honestlie and Christianlie; and not to bee fruitlesse burthens of the earth, clogs to their friends, and drones that must liue on other mens sweat, and can doe nothing themselues. So *Adam* did, though he had large possessions to leaue to his sonnes, (for they had the whole world to bee deuided among them, which was patrimonie sufficient) yet hee would not let his Sonnes liue idely, and spend their time vainely, as hauing nothing to do; but brought vp the one in husbandry, and the other in keeping sheepe, both profitable and lawful vocations. The like is seen in *Isaac*, who was a great mã, & of such wealth and power, that *Abimelech*, the King confessed hee was greater and mightier then he. Notwithstanding all this greatnes, *Iacobs* bringing vp, was not in idlenesse and sloth, but hee was exercised in husbandrie, and had verie good skill in ordering of cattell. And had it not beene for this, what would hee haue done then when persecution came, when hee was forced to leaue his fathers house? If hee had done nothing before, nor could haue done any thing now, but eat, and drinke, and sleepe, who would haue giuen him entertainement? and where should he haue had maintenance on that price? But hauing beene trained vp laboriously, and being a verie good Shephard; though he was gone from his father, yet hee could take paines, and get his liuing, so that euery one would be willing to haue had him, and the place where he

hee came, was much the better for him. And *Iacob* himselfe though hee were a verie wealthie man, as being heire to *Abraham* and *Isaac*, which were both as great as Kings, yet would not suffer his Sonnes to take their ease, and liue without labour, but he brought them vp in an honest calling, set them to keep sheep, and deale with cattell. By all which examples of good men, it appeareth, that it is the parents duty, to care, that their children be taught some honest trade, or manner of life; that being graced so, they may be able both to maintaine themselues, and to doe good to others also, and to the whole common-weale.

Parents must dispose of their Childrē in marriage.

The second dutie to be performed to their children, when they be more growne in yeares, is, to prouide for the disposing of them in marriage, and that in seasonable and due time, according to the necessitie and naturall inclination of their children, sooner or later. And when euer it be, there must bee fit choice made in Christian manner, not for lucre, or respect of outward things, so much as for godlinesse and religion, that their daughter or Sonne may be ioyned with a sonne or daughter of God: and then they may looke for a blessing vpon the match, when it is in the Lord. Contrarily, the neglect of this dutie, is oftentimes a cause of much mischiefe; that when parents be careleſse to prouide for their children, either they defile their bodies with vncleanneſſe, or else intangle themselues with some one or other, that is not so fit, and so grow to rash precontracts, which cannot afterward so well be broken. And many other inconueniences proceed from hence, which might all haue beene preuented by the wise prouidence of the parents, if they had before considered what the neede of their children did require.

Marriage with vngodly persons.

Others there bee also, that when they doe match their children, are so much carried away with the couetous desire of outward things, as that, neglecting pietie, which ought to haue the greatest stroake in such matters, they bestow their children vpon vngodly persons, in whom they can see no signe of religion, nor sparke of honestie, but rude prophanenes, and all vnchristian behauiour, and are quite out of all ac-

quaintance with God and good men: where, if they haue children, what seede can be looked for but an accursed seed, that will fill the world with sinners, and ouer-lay the earth with Apostataes? as it is said of them in the old world, that when the Sonnes of God began to match with the Daughters of men, and to make these strange mariages, then there were Apostataes borne; such Atheistes as neuer cared for God nor religion, but onely sought to serue and set vp themselues.

Parents should lay vp something for their children

The third dutie of parents to their children of riper yeres, is to prouide for them. 2. Cor. 12. 14. They must behaue themselues so diligentlie in their calling, and so wisely in the disposing of their goods and expences, as that they may be able to lay vp something for their children. But in this laying vp of goods for them, obserue alway these rules, both for the getting, and for the vsing, and for the disposing of them. First for the getting, let them not be gotten by ill meanes, by fraud or crueltie, by craft and deceitful dealing: else they be riches of iniquitie, and then it is most certaine that they shall neuer prosper. Prou. 10. 2. For no man can possibly set vp himselfe, or his seede, by sinning against God. *Ahab* did not benefit himselfe when he got *Naboth* vineyard vniustly, nay, this was both his and their ruine. And *Achan* thought that when hee had gotten such a faire wedge of gold, and such good apparell, he should liue like a man, and make himselfe and his children for euer; but, in truth, this consumed all, and brought him and them, and the whole familie to a fearefull end; for the seed of the wicked shall be rooted out. Bequeath not then ill gotten goods to your posteritie, lest you bequeath the curse of God with all; and that will burne vp and consume all. As wee may see before our eies dailie, and experience may speake in this case. Marke our incloſers, such as begin to ioine house to house, and land to land (indeed house to house they doe not long, for they pull downe most houses that come into their hands,) when they begin to vnpeople the countries, and seeke to dwell alone in the land, is it not commonly to the ruine and downfall of their family, that it neuer lightly holdes out after it

Psal. 37.

the third generation? And none doe come to a more fearefull and ſudden ouerthrow, then they that ſeeke to inrich themſelues, by this crueltie, and oppreſſion of others. Therefore either let it be well gotten, or it will doe them no good: for it carrieth with it the plague of God, which will do more hurt, then all the wealth can doe good.

Secondly, for the vſing, while one hath it, vſe it well; be not a ſlaue and a drudge for thy Children, but let euerie one enioy his part, and take his portion while he liueth, and reioice in Gods benefits with thankfulneſſe and ſobrietie. For it is a foule fault, that, becauſe men haue many children, therefore they will carke and care, and depriue themſelues of all needfull comforts of this life: whereas in truth, Children are an inheritance and bleſſing, and not a burden to his familie. And God ſaith, Pſalme. 37. 26. that *a good man is merciſull and lendeth, and his ſeede enioyeth a bleſſing.* He is merciſull firſt to himſelfe: for mercie beginneth at home; he will not be afraid to take a good meale, and enioy Gods bleſſings becauſe of his children, but is merciſull in an honeſt cheriſhing of his owne bodie: and then hee is merciſul to others alſo abroad; he will lend and doe good to whome he can: and dooing ſo, then his ſeed enioyeth the bleſſing, they fare the better for it. For indeed thoſe children are alwaie beſt prouided for, whoſe parents beare this minde, that they had rather truſt God, then riches with their children; and make this their hope, when we are dead, yet God is aliue. Indeed if God were dead, or ſhould not looke to our children, though wee were liuing, yet we might bee affraide, and thinke they ſhould bee vndone: but ſo long as God liueth, vſe the good meanes we can, and he will prouide for the Children of his ſeruants. Therefore, one ſhould neither with holde himſelfe from any workes of mercie, nor niggardly and pinchinglie reſtraine himſelfe of any neceſſarie thing, yea any comfortable delight, for his childrens ſake. 2

Laſtly, for diſpoſing, let this be the firſt and maine rule, That thoſe be vſed beſt, which are beſt; and thoſe haue moſt goods giuen them, that haue moſt grace in their hearts, So *Ia* 3

cob had the blessing, though *Esau* was the first borne: and *Ioseph* had the double portion, though hee was the yongest, but one of the twelue: for grace maketh the yonger to be the elder, and sinne maketh the elder, the yonger; therefore hee was indeed the right heire. For euerie one of the former tenne, had stained themselues with some grosse sinne, which did put them out, and therefore they were iustly disinherited. So *Salomon* was not *Danids* eldest Sonne, but hee was the Sonne of his age: yet hee succeeded him in his kingdome, because there was great hope that he would be more profitable to the Church and Common-wealth, then any of the elder: grace then must haue the first place; vertue must make the heire. Secondlie, the other also must haue their portion proportionablie: not one all, and all the rest neuer a whit, as is the common practise, that the eldest must goe away with the whole, and the yonger haue almost nothing, as though he onely were a lawfull child, and the rest not legitimate: and hence groweth much hurt, and much heart-burning and emulation among brethren. Now God saith, that parents must lay vp for their children, not for one child onely. And others likewise offend in the disposing of their lands: that if they haue no heire male, but all daughters, the heritage must be put away from them, and giuen to some other, because of the names sake, that the name might continue. But how know you that he shall continue to keepe vp your name? Or how know you that hee may not liue so, as that he shall be a blot to your name and to your selfe, rather then a credit? Why then should one for a foolish regard of name, breake both Gods law, and the law of nature too? For God hath appointed, *Numb.* 27. that if there bee no sonne, the land and heritage shall be deuided among the Daughters. And thus much for the duties both of parents and children.

Daughters should not be disinherited.

Now follow the duties of Seruants and Masters. First, seruants ought to reuerence their gouernours; and that both inwardly, and outwardly. The inward is commanded in Ephes. 6. 5. *Seruants bee obedient with feare and trembling.* 1. Pe. 2. 18. *Be subiect to your Masters with al feare.* 1. Tim. 6. 1.

Dutie of Seruants.

Let

Let ſeruants count their Maſters worthy of all honour. So that, it is not enough for a ſeruant to performe all outward ſeruices required at his hand, vnleſſe he begin with the firſt dutie, to haue his Maſter in an high account, and to carry a reuerent eſtimation of him in his heart. *Paul* in that place ſpeaketh to Chriſtian ſeruants, which had infidell and vnbeleeuing Maſters: yet hee would haue them count ſuch, worthy of all honour: not that their infidelitie did deſerue to be honoured, but becauſe they carried on them the authoritie of God, ſtanding in Chriſts place, as his vicegerents in the familie. Becauſe of Gods ordinance therefore, and his commandement laide vpon the ſeruants, hee muſt reuerence his Maſter though an infidell. So that, euery Chriſtian muſt make this firme concluſion with himſelfe; This is the Maſter and gouernour that God hath appointed ouer me, and that ſtands in Gods roome vnto mee: therefore in regard of his place, and the charge laide on me by God, I will highly and reuerently eſteeme of him. Secondly, this reuerence muſt appeare in the outward behauiour and carriage of the body; elſe, to pretend feare in the heart, and to ſhew contempt in the behauiour, is nothing but hypocriſie and falſehood. Therefore the inward account muſt appeare in our words, and deeds. As firſt, in not anſwering againe: if they bee reprooued for any thing done amiſſe, they muſt not haue a gaine-ſaying, proude, and vndutifull ſpirit; but in all good ſpeeches, and ſubmiſſiue carriage, manifeſt their inward reuerence.

But contrary to this, is the vnreuerent behauiour of moſt ſeruants; eſpecially to poore men. If the maſter be poore, and meane, and of ſmall account in the World, the ſeruants take themſelues for his companions, not as inferiours; they thinke themſelues not bound to ſhew any dutie of ſubiection vnto him, in ſtanding bare, in bowing to him, and riſing vp before him: whereas indeed, the poore mans ſeruant, is bound to be as dutifull to him, as if he were full of riches; for Gods commandement reſpecteth not wealth, and the outward things, but onely his owne ordinance. Indeed, if rich maſters did carrie the perſon of God vpon them; and

the poore the perſon of an Angell, or ſome meaner creature, then it were ſomething: but their commiſſion hath all one ſeale, and the authoritie in both is the ſelfe ſame; and he that will reuerence a rich maſter, and not a poore, ſheweth himſelfe to bee led by ſome carnall reſpect, and not by Gods commandement. Therefore if ſeruants reuerence their Maſters, they muſt not giue them froward ſpeeches, but euen outwardly ſhew their inward account: and the more baſe their Maſter be in the World, the greater reward they ſhall haue from God; and they ſhew the more grace and truth to be in their hearts. For to reuerence a rich man, that will not beare contempt, but will take him downe, and cruſh him, this the verieſt hypocrite may doe, euen for his owne peace: but here is ſinceritie, here is truth of heart and vprightneſſe; If, when the Maſter is poore and meane, and of no reckoning in the World, then the ſeruant can reckon him worthy of honour, and ſerue him with reuerence, and yeeld to his authoritie, and giue him full allowance in all good carriage, how euer others do debaſe and contemne him.

A ſecond thing outward; wherein ſeruants muſt ſhew their reuerence to their Maſters, is, hauing a care of their name, and not blazing abroad their infirmities. For this is a fault of many ſeruants, that being hired to doe faithfull ſeruice, come as ſpies into the houſe, to bewray the infirmities of the family: and if they can find a fault or weakneſſe in their gouernours, then out it muſt to the diſgracing and defacing of the Maſter, and to bring an euill report vpon him. This proueth, that there is not that due account and eſtimation: for it proceedeth from a diſloyall, and vnfaithfull heart, to ſpeake ill of his gouernours. But, as reuerence muſt breed a lowly geſture, and good words to the Maſter; ſo it muſt alſo bring forth good ſpeeches of the Maſter, and a concealement (ſo much as may be) of his wants. And hauing theſe fruits, their reuerence is proued to be true, and vpright, not counterfeit, or diſſembled.

The ſecond duty of ſeruants is, to obey the gouernours of the family: So the holy Ghoſt ſaith, Col. 3. 22. *Seruants obey*

your

your Maſters in all things, that is, in all things that are lawful: for if the Maſter command to lie, or ſweare, or breake the Sabbath, that is not to be done: but in ſuch a caſe it is better to obey God, then man. But in all indifferent and lawfull things, the ſeruant is to ſubmit himſelfe, and to obey. This obedience conſiſteth, both in doing things commanded, cheerefully, faithfully; as alſo with patience, and meekeneſſe, in ſuffering that rebuke, and correction, that ſhall bee laide vpon him. 1. Pet. 2. 18. *Peter* commands to feare the Maſter. But what ſay you if he be froward and churliſh? yet reuerence him ſtill. But he correcteth me vniuſtly. Though he doe, beare it quietly, ſubmit thy ſelfe, and by how much the leſſe thou haſt deſerued it, the more reward ſhalt thou haue from God, if with a good and quiet heart, thou canſt be content to endure it, till God releaſe thee of it. For if one deſerue ſharpe correction, and be content to beare it, this is no thanks to him. When the theefe hath ſtollen and robbed, then for him to be content to be executed, is no great matter; for he is worthie of it, and hath deſerued it, and he ſhall haue it whether he will or no, and euery man will put to his hand to helpe him to it: but if one haue done all good ſeruice wiih a good conſcience, and diſcharged his duty faithfully, and be not yet kindly dealt withall, but for kindneſſe doreceiue wrong, and, for a reward, ſtripes; then to ſubdue ones owne pride, to tame and maſter his fleſh, and in patience to recommend his cauſe to God, this is acceptable to God; this ſheweth a great meaſure of grace. And here, the leſſe reward the maſter giueth, God will giue more, and Chriſt will recompence his maſters vnkindnes, with kindnes from himſelfe.

But, contrary to this is the dealing of ſuch; that, being bidden to doe many things, will do what they liſt; and being rebuked, murmur: if corrected, either ſeeke to reuenge, or reſiſt. This is a ſinful and rude thing, not to ſubmit himſelfe to Gods yoke. And thoſe parents that haue children abroad, and heare ſuch things of thē, let them look to it betime: for certainly thoſe that be ſtubborne abroad, if they get a little more ſtrength, wil rebell at home. And that parent, that will

allow his child to take the ſtaffe by the end when his maſter or dame comes to correction, may looke to finde like reſiſtance, when euer themſelues ſhall haue occaſion to chaſtiſe him. But this is their excuſe commonly; I deſerue it not. But if nurture ſhould not be giuen, till moſt ſeruants confeſſe they deſerue it, it ſhould neuer be giuen at all. For, as euery one is more curſedly wicked, and altogether rooted in ſinne, ſo he is more proude, and froward, and will leſſe yeeld himſelfe to be faultie. But, deſerue it or not, euery one hath deſerued more at Gods hands by ſome other ſinne: and that alſo he hath deſerued, that he ſhould be placed vnder ſo ſharpe a maſter. And albeit wee be vniuſtly dealt with, yet God hath deſerued that we ſhould ſuffer a little for his ſake that ſent his Sonne to ſuffer ſo much for ours.

The third duty of ſeruants, is faithfulneſſe, as is commanded. *Tit.* 2. 10. that they ſhew all good faithfulnes. How is that? not pickers, or ſtealers; for that is vnfaithfulneſſe. The ſeruant then muſt be carefull for his maſters good; & as thriftie and diligent in doing the workes of his Maſters family, as if it were the worke of his owne family, and for himſelfe. Let him looke that no ill gotten goods cleaue to his hands: for this is a foule treachery, when the Maſter giues him wages and meate, and drinke, and things due and fit, to become a theefe, and rob him. This is againſt the law of nature, and of nations, to deceiue him that truſteth vs, and putteth confidence in vs.

Therefore this ſerueth to reproue ſuch as vſe to theeue and filch, and conuert their Maſters goods vnto themſelues: if euer they looke for ſound peace of conſcience, they muſt make reſtitution of all ſuch things. This is one thing then to reſtraine them: Let them remember, that how much ſoeuer they ſteale, ſo much they muſt reſtore, and the fifth part thereto: or if they keepe it, vnleſſe they repent, they keepe Gods curſe with it, and a woe vnto their owne conſciences. Therefore they ſinne highly, that care not what loſſe they bring to their Maſter, if it be ſecret.

Alſo an other kind of vnfaithfulneſſe is in riotous ſeruants, that can rid off no worke, but to eate, and drinke one another

vnder

vnder the table, they be men of proofe for ſuch matters: but if it be to doe any thing of good ſeruice to the family, that the maſter ſhould be the better for, here they can doe nothing. Theſe be vnfaithfull: for they doe not eate their owne bread, they liue theeuiſhly, for they liue out of a calling, and therefore haue no warrant from God to vſe any of his creatures.

A fourth duty in ſeruants, is, to ſerue God in their calling. For admit that one doe all the former; that he reuerence his Maſter in his heart, and neuer giue him an ill word, or ſhew a froward geſture, neuer diſobey him, nor be vnfaithfull, nor idle; but ſo carefull, that hee would not robbe his maſter of the leaſt matter, in greateſt neceſſitie: yet all this will afford no comfort, vnleſſe one haue done it for conſcience, and haue ſerued God in it. This is the maine duty, and pillar of the reſt; that one doe it, not principally becauſe his maſter commands, but becauſe God commands: not becauſe his Maſters eye is vpon him, but becauſe Gods pure eyes behold him, either to puniſh him, if he doe not his dutie; or to reward him, if hee doe it faithfully. This is the chiefe point, at which ſeruants muſt ayme; as is commanded. Epheſ. 6. 5. *In ſingleneſſe of your hearts, as vnto Chriſt*; and there is great reaſon why they muſt chiefely ſeeke to pleaſe God, and not man: For if they ſerue God in their labours, they will be as diligent in their Maſters abſence, as preſence: otherwiſe their obedience can neuer be conſtant, but will be by fits and ſtarts, and hang onely on the maſters eye.

Seruants muſt ſerue God in their calling.

Secondly, if we ſerue not God, then wee are ſtraight diſcouraged at vnkindneſſe, and breake out into theſe, or ſuch other paſſionate ſpeeches: here is no reward of my paines; no reſpect had of my labour. Indeed if we ſerue our maſter onely, wee may truly ſay ſo oft times: but if we ſerue God, and doe it in obedience to God, he cannot at any time ſay, there is no conſideration had of my diligence; it were impious to ſay ſo, and to make God a lyar, and vnfaithfull. But here is ſufficient conſideration and reward when one ſerues God: for then, if his maſter doe not recompence him, hee (whom he ſerueth) will. As the example of *Iacob* ſheweth; he

ſerued

ſerued a couetous maſter, one that made no conſcience of his promiſe (as is the manner of a couetous man, not to care what promiſe he breaketh to a poore man:) yet *Iacob* made conſcience of his dutie, and endured his couetouſneſſe for twentie yeeres ſpace, and ſerued him with all his might, ſo that he was pinched by heat in the day, by cold in the night, and his ſleepe departed from his eyes, and if euer any thing were ſpoyled by wilde beaſts, hee made it good. *Laban* in this while did nothing but ſeeke to eate him, and to rauish all from him that he could. Then God commeth, and telleth him, that though *Laban* was thus churliſh, yet he ſhould haue wages enough; and becauſe hee ſerued God, God would pay him, though man failed: and ſo he did, and that throughly and fully; For by Gods owne hand and prouidence, moſt of *Labans* beſt cattell were turned to *Iacob*, and ſo hee grew farre more wealthie, and had a larger recompence then euer hee looked for. So that, if in this caſe one ſerue two maſters, he ſhall commonly haue double wages. For God will encline the heart of his maſter to fauour him when he is faithfull, and himſelfe alſo will fully reward him with abundant bleſſings in his ſoule, and body, name, and poſteritie after him. For no man euer ſerued God in a calling, but he may as well pray for Gods bleſſing, and as ſure looke for it, bee the worke neuer ſo meane and baſe that he goeth about, as the Miniſter may, when he preacheth, prayeth, adminiſtreth the Sacraments, or doth any worke of his calling.

Seruants muſt pray for their gouernours.

The laſt dutie of ſeruants, is to pray for their gouernours and for direction and good ſucceſſe in their buſineſſe. As when *Abraham* truſted his ſeruant with a great matter, namely to fetch a wife for his ſonne, hee ſeekes by prayer to God, to direct him, and to giue him a good proceeding and euent; and where God had bleſſed him, he giueth thanks to God accordingly. As he would not truſt his owne ſtrength but calleth to God for aſſiſtance, ſo hauing obtained aſſiſtance, he giueth God the praiſe and thankes, as though the benefit had beene wholly for himſelfe.

This confuteth thoſe that neuer pray God either to bleſſe

their gouernours, or to send good successe to their owne labours. And hence it iustly comes to passe, that they want many good things from their masters, which they might haue, because they performe not all the duties of a good seruant, in that they call not vpon God for their Master. And those are also to be reproued, that will be desirous to bee employed in their masters affaires, and to haue businesses committed to them; but they are so presumptuous in a carnall confidence of their owne abilitie, that they runne boysterously and rudely vpon matters, not intreating the helpe of the great God, in things of great moment; and then it is iust that God should crosse them, because they take a course that he neuer sanctified: and if they will not aske a blessing, is not it righteous that he should turne their wit into follie? and (though they goe about it prudently) crosse, and ouerturne all their policy, because they trust more in policie, then in his blessing? The seruant therefore must craue Gods assistance, that hee may vse meanes, after a good manner, and with good successe.

And another vse here is to bee made of those, which haue beene seruants, but now are not. This is their dutie to goe backe, and see wherein they haue failed in any of these things; and for that aske mercy at Gods hands, and craue pardon; else they shall bee liable to these two euils: First, that God may iustly plague them now for their former sinnes: and secondly, that as they failed in dutie to their masters, so their seruants shall faile in dutie to them: whereas if one haue repented, hee may looke and haue hope, that God in mercie will so order his seruants hearts, as that they shall not recompence his owne euill vnto him, because the blood of Christ hath washed it away. But such as will pilfer and deale wickedly with their masters; and not repent for it, and make some recompence, it is most iust from God that they themselues should be spoyled and robbed. Thus much for the duties of seruants: the duties of the Maister follow. For as God bindeth the inferiour to his dutie, so hee requireth that the superiour be carefull in his place and calling.

Now the Masters duty consists in two maine points: namely,

Duty of masters.

What seruants they should chuse.

ly, in chusing them with wisdome and discretion, and in ... sing them with a good conscience. Now, for the chusing: the chiefe point is, that they get such vnder their roofe, as be ... seruants of GOD: such as haue grace and vertue in their hearts, and carry a good conscience with them. This is confirmed by the example of *Dauid*, Psalme 101. where (by ... owne practise) he sets downe a rule, how euerie one should order his familie. He sheweth, that for wicked persons, ... tales, proud persons, swaggerers, such as haue great look... and no grace, he would haue none of them for his seruants: but those that were religious and vpright, euen such should serue him. And there is good reason why men should be carefull to take none into their family, but Christians: for if they be not faithfull to God; as sure as God liues, they will neuer be faithfull to their Master. For, all obedience and faithfulnesse floweth from the first table; and begins there: but if a man neglect his dutie, where he hath more bonds to tie him to it, he will be much more slacke, where he hath fewer.

Secondly, a wicked person is very contagious, and will infect the familie with his lewdnesse and euill behauiour. And indeed, many can tell by experience, that the ill example and perswasions of one vngodly seruant, will doe more harme to the houshold, then all that many good seruants can do, and say, will profit them. So that to entertaine a wicked seruant, is euen to bring a leaprous person among the whole, and a contagious man among the sound.

Thirdly, a wicked person doth bring Gods curse vpon his Masters state and family. Euen as a good seruant hath Gods blessing going with him. (as wee see in *Ioseph*, Genes. chapter 39. verse. 5.) So, when an vngodly person hath the managing and ordering of matters, the curse of God pursueth and followeth him. But shall I be plagued and punished for my seruants sinnes? Yea, and iustly too: for he that will receiue and retaine such into his seruice, as he knoweth are open enemies to God, must needes open his doores to the curse of God. So that, if one would not haue the curse of God to rest vpon his house, nor vnfaithfulnesse in his seruants

nor his house poysoned with that leprosie, which onelie the blood of Christ can heale: let him take good aduice in choosing his seruants, whome hee plants in his familie. And thus wisely men can deale for other matters: for, he that purposeth to haue good fruit, wil not runne to euerie hedge, and from thence gather brambles and thornes, to plant and graft in his Orchard; but if he hope for any benefit by his orchard, he will make prouision of the best grafts and sciences he can obtaine. So, those that bee shepe-masters, and hope for commoditie that way, wil inquire, and marke out of what ground the sheepe (they purpose to buy) come, where they were bred; and if they were bred in a rotten ground, specially if they haue a rotten bleat, he will not thinke them fit for his fold, nor breed. Will one deale thus for his Orchard, and for his Sheepe? and should hee not likewise consider, in the planting of his familie, when hee takes a seruant into his fold, out of what pasture comes hee? hath he beene brought vp in a rotten ground? in a place of disorder, of riot, of swearing, of breaking the Sabbath, and such like? and, hath hee a rotten bleate? will hee sweare? will hee lie? will he speake filthilie? doth hee looke like a ruffian? and will you yet venture on him? then you are a foolish master; and loue neither your selfe, nor your house, nor children, if you take such vnto them, that wil either infect them, they bee not verie good; or if they bee, will vexe and molest them.

Therefore heere many masters are to be reproued (that *Vse.* come to be admonished of the minister concerning this choice) that vse more care by farre, in planting their orchards, and choosing sheepe to breed, then they do in planting their familie, and chusing out such seruants as may bring glorie to God, and profit to the Church, and bee for their owne commoditie also. And yet this folly raigneth in them farther; that of all men, they are most readie to complaine of ill seruants; and that neuer any was so troubled as they with vntrustie seruants; that they must stil be changing. As if one should say, neuer any man had so bad an Orchard. Why? what is the matter? I see others haue Peares and Apples,

and

and other good fruite, and I come to mine, and finde nothing but Hippes, and Hawes, and Sloes: I pray you what did you plant there then? Did you not set Thornes and Brambles? And can you looke for better commoditie of such stocke and sciences? Therefore euen thanke your selfe, and your owne follie, that could make no better a choice at the first. So these Masters; will they take seruants at all aduentures, and then crie out, they be not faithfull? Let them blame themselues then, that would not at the first see they were religious, before they entertained them. It is then a great and common fault among most Masters, that they haue no regard of grace and religion: but if it bee such a one as will take little wages, and please him in euerie thing, and serue his lust, they take him, what euer he be, Papist, Atheist, Theefe, drunkard, or Gamster, without any exception: that is the least part of their thought. But no man shall haue Gods blessing in his seruice, vnlesse he will labour to haue such about him as will serue God.

The second point of the masters dutie is, in vsing
- Direction, in matters of
  - Religion,
  - Calling.
- Recompence, and that when they dwell
  - Together
  - Apart.

Masters must direct their Seruants in matters of Religion.

For direction in matters of Religion and Gods seruice, the Master must looke that they come to the publike assemblies in due time, and that they tarrie it out, and sit in a conuenient place, where they may heare and learne; and not in such by-corners and obscure places, where they spend their time in prating or scoffing, or such like. This is no direction in the Master, when he lets his seruants come into the Church to proclaime their owne shame, and his disgrace. Therefore first he must deale with them plainly: You must serue, God if you serue me; and be religious in Gods house, if you will haue any countenance in my house.

Masters must appoint their seruants work

Secondly, for the works, and businesse of their calling, the Masters direction is necessarie: and he must appoint the work, and set euery one his place and duty which he must do

elſe the houſe may be full of ſeruants, and yet full of confuſion, and nothing be well done, or in any good order. And this is commended in the vertuous woman. Prou. 31. 15. that ſhe giues her ſeruants their portions of meat, and of worke. The Maſter therefore (that the houſe may bee well ordered) muſt let euerie one know his place and calling, and his task; that the weaker may haue the weaker worke, and the ſtronger the ſtronger. For the Maſter muſt conſider his work, and buſineſſe, that is to be done, and what his Seruants can doe; ſo that none of them may be oppreſſed, nor any of them idle. For if either of theſe thinges come to paſſe, that his Seruants bee either ouer-burdened, or elſe may loyter, it is for want of good direction in the gouernour. The houſe might be inriched, euerie thing might bee done in good order, and would fall out in their iuſt and due compaſſe, when euerie one were diligent in his place, ſet to do that thing, to which hee was moſt fit. For want of this, it commeth to paſſe, that many fooliſh Maſters, when they ſee thinges fall out amiſſe, are readie to chafe and fret, and then they crie out, what diſorder? and ſo they may well enough indeede: for there is diſorder and confuſion. But where begins it? Is it not from the diſordered gouernment, and gouernour? Becauſe hee performeth not his dutie well, the others can doe no good. Like as a fooliſh Pilot at the ſterne ſhould neuer giue any direction to thoſe in other offices in the Ship, when, and what they ſhould doe, hee might ſweat and toile himſelfe, but the Ship might be daſht againſt euerie rocke, and ſinke well enough, and all through his folly in want of guiding. But if the maſter be diligent in his place, to direct his ſeruants, and to appoint them what is to be done, then if they faile in their duties, hee may and muſt let them heare of it. And if admonition or rebuke wil not ſerue the turne, then chaſtiſement, and correction muſt follow: for a rodde is for the fooles backe. Prou. 19. 29. But alway in correction theſe rules muſt bee obſerued. Firſt, that it bee not in paſſion, to eaſe ones ſelfe by the ſeruants paine, but with compaſſion to helpe him out of his ſinne. Secondly, that it bee ioyned with graier, or elſe it is not inſtruction, but reuenge. Thirdlie, of

Stripes muſt be giuen where admonition wil not ſerue.

ordinarie

ordinarie and leſſer infirmities, not to take notice, but to [illegible] them ſlip: as in Eccleſ. 7.23. he ſaith. *Giue not thine heart [illegible] all the words that men ſpeake, leſt thou heare thy Seruant [illegible] ſing thee:* for oft times thy heart knoweth, that thou [illegible] curſed others. *Salomon* would not haue one giue too quick an eare to marke the ill ſpeeches of his Seruants; and he addes a good reaſon: becauſe no man is ſo good, but his heart can tell him, that he himſelfe hath ſpoken as bad words againſt his gouernours & betters. So that ſith he himſelf hath beene iniurious to his ſuperiours, it ſhould make him ſome thing to paſſe by the iniuries of his inferiours. Thus much for the direction.

Recompence to ſeruants.

The next part of the Maſters dutie, to the Seruant that dwelleth with him, is recompence. As he muſt be diligent in ſetting him to worke, and looking that hee diſcharge the taske laid vpon him, according to his ſtrength: ſo there muſt bee a recompence made: Firſt in wages, and that proportionable to his work, and performed in due time. The maſter muſt not put off his ſeruant from day to day, to make him groane and ſigh to God, or elſe for need to theeue and ſteale from him.

It is a verie diſhoneſt thing in the Maſter not to pay his ſeruants due wages, and that in due ſeaſon, keeping day and in good tearmes, willingly and cheerefully. It is a moſt indigne and baſe thing, that the ſeruant ſhould ſee ſuch greedie couetouſneſſe in him, as to pay him with grudging; and ſo vnwillingly, that hee muſt bee conſtrained to beg for it as if it were an almes. And thus he deminiſheth his authority, & leſſeneth his reuerence exceedingly, when they can perceiue that he wholly ſerueth himſelfe, and is willing enough to haue as much worke done as may be, but is verie loath to part with any wages.

Seruants muſt bee prouided for of meat in due ſeaſon.

A ſecond matter of recompence, is, in the diet of his ſeruants, while they bee well and in good health, hee muſt ſee that they haue wholeſom and ſufficient food, and that in due ſeaſon and conuenient time. For it is more then barbarous crueltie, for one to ride his horſe hard all the day, & at night to tie him vp to the bare racke without meat or repaſt

paire and ſuſtaine his ſtrength; hee were worſe then a beaſt that would deale ſo with a beaſt: but much more to deale thus with a man, that beares the image of God, and is redeemed by the blood of Chriſt, as well as his maſter; to weare him out, ſpend his body, and not allow him that nouriſhment that may renue his ſtrength, is more then barbarous and ſauage crueltie.

Therefore, while the ſeruant is in health, the maſter muſt ſee, that hee haue all things neceſſarie for health and ſuſtenance: ſuch for qualities is wholeſome: and ſo much for quantitie as is ſufficient; that he be no way pinched or weakened. Then if the ſeruant be ſicke, he muſt prouide, to his power, all good meanes for his health and recouerie, and for good looking to him, in time of his weakenes. And this is noted as a matter of commendation in the Centurion, that when his Seruant was ſicke, he went to Chriſt, and took the beſt way, he could deuiſe for his helpe and eaſe. For the maſter, in the ſickneſſe of his ſeruant, is to looke to the hand of God that ſmiteth him, and thereby to be humbled: for it is a chaſtiſement laid vpon him, that God by his owne hand immediately, ſhould turne thoſe into a burden, and trouble to him, that hee did hire for his helpe and profit, and ſo hoped they ſhould haue beene. Therfore he muſt ſubmit himſelfe to God, as well in obedience to him, as in a pitifull heart to his diſtreſſed ſeruant; be diligent both to pray for him, and to vſe all lawfull and good meanes for his eaſe and ſuccour. Thus men will deale with verie beaſts: If a Horſe, or Oxe (that when hee was well, was verie ſeruiceable, & by painefull trauaile brought in much profit vnto the maſter) bee diſeaſed by ſome ſore, or ſickneſſe, hee will let him haue reſt, and looke carefully vnto him that he want nothing, and take the counſell of ſome one that is skilfull in ſuch matters, for ſome drench, or medicine that may helpe his Cattell, and reſtore them to health. Thus men will deale with a beaſt: but what maſter almoſt can bee found, that doth not plainely prooue, that hee loues a beaſt more for his commodities ſake, then a man for Gods ſake? For hee that will bee content to be at coſt and charges, and trouble

Seruants muſt be cared for in time of ſickneſſe. Math. 8. 6.

also with his diseased and sicke horse, his sicke seruant m lie and die, and he will neuer come at him, nor seeke any medie for him, but rather increase his paines, by murmuri and grudging that hee eates and drinkes, and dooth nothi but spend, and burden the family. And when Gods hand ha restrained him from working, and not his owne negligenc and oft times when he gets his weakenesse by faithfull a painefull seruice done to him; then some are so cruelly a miserably couetous, as that they will abate so much their wages, as the time of their sickenesse comes to. And wh he suffereth paine and greefe enough by his sickenes; then, h that should looke to the healing of him, doth not onely n lect that, but also gleanes from him, and robs him of his w ges, which is a double sinne and iniurie. So much for the tie of masters to their seruants that dwell with them.

They are miserable masters that stop their seruants wages for the time of their sickenesse.

Deut. 15. 13. Now when they part, the masters dutie is, to looke that send not his seruant away emptie, but doe some-thing him according to the blessing of God vpon him by his uants labour, and according to his owne abilitie. And lo how much longer time the seruant hath beene with him, how much more faithfull seruice he hath done to him, by much more must he be franke and bountifull, in respecting releeuing him.

Contrarie to this is the dealing of those shifters, that m haue new seruants euerie yeare: for that they either be so themselues, as none will stay with them longer then nece they must; or else they entertaine such vngodly persons in their familie, as it is not fit that they should tarrie long any place. And those that take in such manner of seruant as deserue no recompence, because they imploy their labo about such things, as the familie hath no benefit by the but are fit onely to serue their masters lust, in vanitie & so lishnes; for such it is iust that though they dwell many year in a place, they should haue no reward giuen them, becau their labour hath brought no good to the familie; no bo hath beene a gainer, or bettered by it. But heere was a gr fault on both parts: for both the master was vnwise to g harbour vnto such vnprofitable companions, and the se

ant was vnwiſe to ſpend his time and paines about ſuch aſe things, as could bee benefit to no bodie: and heere it is uſt that both ſhould be loſers. But when one hath had a ſer-ant that hath bin with him a long time, and done him faith-ull ſeruice, ſo imploying his labor, & ſpending both his daies nd ſtrength, as that ſome profit and commoditie redc u nds to he houſe; and the maſters eſtate hath beene bettered by his arefull diligence: now by this profitable and long ſocietie hey had together, the ſeruant ſhould grow to bee to him as childe; and he vpon ſo long experience of his faithfull and uing carriage, ſhould put on the affection of a father to im. For indeed nature ſheweth that it is a ſhame for a man o put away his old ſeruant, that hath worne out his body in is ſeruice, without beſtowing his liberalitie vpon him in ome meaſure, according to his owne abilitie, and his ſer-ants labours. But it is the cuſtome of moſte men now a aies, (ſo wretchedly couetous are they growne) that they oile their ſeruants while they can labour, and conſume their trength, and ſpend them out, and then when age comes, and he bones are full of ache and paine, and the bodie feeble nd faint, they turne them out of doores, poore and helpe-eſſe, into the wide world, to ſhift for themſelues as they can, nd they muſt either beg, or ſteale, or ſtarue, for any releeſe hey ſhall receiue from their Maſters, in whoſe ſeruice they aue ſpent all their time and ſtrength. And thus it comes o paſſe, that many become theeues, and vagrant beggers, hrough their maſters niggardlineſſe, that would not doe his utie in beſtowing ſome proportionable and competent re-eeſe vpon them.

So much for their duties that be further off from equalitie n the familie, as parents and children, maſters and ſeruants: ow thoſe that are more equal, are husband and wife: whoſe uties are either common to both, or more particular to ei-her of them. The common duties are theſe.

Firſt they muſt loue one another with a pure heart, feruent-ie. This dutie both husband and wife muſt performe mutual-e one to another: which that they may the better ſtriue for, etvs conſider of ſome excellent commodities, that will

proceed from this loue, and which indeed wil ſhew it in the practiſe, whether there bee this loue or no. Firſt, this benefit will certainely enſue; where there is loue betwixt man and wife, they will be chaſte, and true-hearted: ſo farre as they loue one the other truely, they are guarded from all ſtrange luſts, euen in heart, that they wil not allow anie vnchaſte deſire, much leſſe anie vnchaſte looke or action. For ſo in Proverbs 5. 19. 20. *Delight in thy wife, and reioyce in her loue: why ſhouldeſt thou go after ſtrange women?* As if he had ſaid: Sure enough, if thou doe not loue thy wife, thou wilt looke after harlots, or at leaſt art in danger to doe it: but if thou loue thy wife truly, thou art ſtrengthned againſt a ſtranger.

Loue preſerueth chaſtitie

And ſo may it be ſaid of the wife, concerning her husband. For it is not the hauing of a wife, that maketh a man chaſte, and keepeth him from filthineſſe; but the louing of his wife is that will keep him. And ſo it is not the hauing of a husband that maketh a woman honeſt, and preſerueth her from adulterers, but it is the louing of her huſband that will doe it. For many married men and women liue filthily and impurely; but if they did loue one another, they would be ſafe from that fault. This then is one benefit. It is a moſt ſure defence of ones chaſtitie to loue each other.

Another benefit that conſtant loue will bring, is, that there ſhall bee verie patient: abundance of loue brings abundance of patience; for loue hopes all things, and ſuffers all things, and loue is not prouoked. But where there is little loue, there is little bearing, and little hoping, and there they be quickly prouoked: vpon euerie light and ſmall defect and fault, they grow to braules and chaffing: and then who euer was troubled with ſuch a husband, or ſuch a wife? Nay, they might rather ſay, who euer had ſuch an vnlouing and vnkinde heart as I? For if there were that loue that ſhould be, and in that meaſure that it ought, they would beare with patience and with meekeneſſe ſuch infirmities, and would not bee ſo quickly prouoked to bitterneſſe. As the mother that in good earneſt, and without diſſembling, loues her little childe, though it crie all night, and breake her ſleepe

Loue breeds patience.

nd diſquiet her very much; yet ſhee will not throw it out of Hoores, nor lay it at the further end of the houſe, but ſhee v-ſeth it kindly, and will doe what ſhe can to ſtill it: and when t cries, ſhee willl ſing; and in the morning they will bee as ood friends as euer before, and ſhe feeds it and tends it ne-er a whit the leſſe for all the nights trouble. One that were ot acquainted with the loue of a mother, would wonder at t: Did it not diſquiet her all night, and can ſhe be ſo mery with it now? yea ſhe can; for ſhe loueth it, and hath forgot-en all the nights griefes in the morning. And ſo indeede, ould the husband and wife loue one another with ſuch a ure and Chriſtian loue, they would beare much, and endure uch, and not ſuffer their affections to bee diminiſhed. or loue is alway a breaſt-plate againſt impatience and diſ-emper.

A third profit that ſprings from loue, is, that it edifies, and eekes not his owne things: therefore if they loue one ano-her, they will in all things ſeeke the good of one another. And then, if the husband ſee a fault in his wife, hee will ad- Loue edifies.
moniſh her of it meekely and gently, and labour to bring her o amendment: and if ſhe ſee any fault on his part, ſhee will with all reuerence and humilitie tell him of it. But on the ontrarie, where there is not loue, they will regard their wne caſe more then the ſaluation one of another. Then if he husband ſee his wife in any fault, he thinkes, indeed it is finne, but if I ſhould tell her of it, ſhe will ſtraight bee in a paſſion, and chafe. And ſo the wife; I confeſſe this ſinne is dangerous to my husbands ſoule, but if I ſhould ſpeake of it, hee is ſo heady, that hee would bee bitter and furi-ous againſt mee preſently. But now heere is a great want of oue in either partie. For, what though your wife will bee in paſſion? He that loues his wife, had rather ſhee ſhould be in paſſion againſt him for a little time, then God bee angrie with her for euer. And the wife that loues her husband, would more willingly ſuffer her husbands diſpleaſure for a while, for well doing, then that hee ſhould ſuffer Gods wrath eter-nally for ill doing. But for want of this Chriſtian and ſincere oue, they ſuffer grieuous ſinnes to grow and breake out one

in another; which by wise and godly admonition might haue beene staied and cured.

Loue armeth vs against iealousie.

A fourth fruit of loue is, that it armeth vs against iealousie and vniust suspitions. For all ill iealousie, and causeless suspition, ariseth of one of these two points: first, that one is, or hath beene wicked himselfe, and hauing beene faultie and naught, he is readie to iudge others by himselfe, and to measure all with his owne measure: or else from a doting affection, that hee makes his wife a god, and this is not true loue. So when the wife dotes foolishly vpon her husband, and makes an Idoll of him, then is shee quickly ready to be iealous, whereas true and sound loue would worke the contrarie effect in her. So, for matters of goods, hee that trusts in them, will trust no body with them, neither wife, neither seruants, nor children, nor any, but is alwayes suspitious: not because they would not deale faithfully, but because he makes that his god, and therefore is immoderatly affraide to loose it. But where there is a pure and feruent loue, that will cut off all needlesse misdeemings, and cause vs to beleeue and hope all good of others. This is the first dutie that is common both to husband and wife.

Faithfulnesse betwixt married people.

The second followeth, and that is faithfulnesse; that both bend their wits, and all their indeuours to the helpe each of other, and to the common good of the family. The husband must not follow his priuate pleasure and delight: nor the wife her owne ease and pride: but though by nature they could both bee content to seeke themselues; yet they must striue both to build vp the house, and to doe good one to another, and not hurt, because they stand in the place of Christ to those that are committed vnto them, both for their soules and bodies. First then the husband and wife must be faithfull in their bodies one to another; else they breake the couenant of God. For marriage is not a couenant of man, but a couenant of God: wherein the parties bind themselues to him, and they bee in recognisance in heauen, to keepe themselues pure and chaste one to another. Then for other matters, there must bee one purse, and one heart, and hand for the good of the familie, and each of other. But no

if the wife be waſtfull and idle, then ſhee (like a fooliſh woman) pulles downe her houſe. And if the husband be an vnthrift, and conſume and ſpend that idlely, and vainely (to ſerue his luſt, or pride, or any other ſinne) that might helpe his wife and family to liue plentifully and cheerefully, this laviſhing is a great vnfaithfulneſſe; and hereby he brings manie inconueniences vpon himſelfe, and vpon all that depend vpon him. So much for generall duties belonging both to husband and wife. The particular follow.

The dutie of the wife. Firſt ſhe muſt feare her husband.

And firſt, the wife muſt feare her husband; as is commanded. Epheſ. 5. 33. *Let the wife ſee that ſhee feare her husband.* And 1. Pet. 3. 2. the Apoſtle requires a *conuerſation with feare.* So if euer the wife will be comfortable, and profitable to her husband, and doe any good in the familie, ſhee muſt haue a care of her heart, and looke that ſhee carrie an inward feare to her husband. For, the husband is the wiues head, euen as Chriſt is the head of the Church: and euen as the Church muſt feare Chriſt Ieſus, ſo muſt the wiues alſo feare their husbands. And this inward feare, muſt bee ſhewed by an outward meekeneſſe, and lowlines in the ſpeeches, and carriage to the husband. As in the place aboue-named out of *Peter*, hee ſaith, they muſt be attired with a meeke and quiet ſpirit. Shee muſt not be paſſionate and froward to him, or to any of the family, ſpecially in his ſight; but ſhee ſhould haue ſuch a regard of his preſence, as that ſhee ſhould gouerne her tongue and countenance ſo, that it may not bee offenſiue or troubleſome vnto him. And for her ſpeech, neither when they be kinde and louing together, muſt ſhe grow into groſſe tearmes; nor if any iarre or offence come, ruſh into tart and ſowre words, to eaſe her ſelfe vpon her husband, whom ſhee ſhould feare. Thus muſt ſhe imitate *Sara*, and good women, as *Peter* ſaith: and in ſo doing, ſhee ſhall proue her ſelfe to be a daughter of *Sara*, a true Chriſtian: But contrarily, if ſhe behaue her ſelfe rudely, and vnmannerly in her husbands ſight, to grieue him, and offend him, ſhe failes in the firſt and maine dutie of a good wife, and ſo farre ſhall ſurely come ſhort of all the reſt.

The ſecond dutie of the wife, is conſtant obedience, and

ſubiection. Now in what things, and after what manner th
Wiues muſt be ſubiect to their husbãds
obedience is to bee performed, the holy Ghoſt doth decla
For, in generall, there is no woman almoſt ſo rude, but ſh
will yeeld that ſhe muſt obey her husband, but in the pa
cular, and in the manner of it, there is the failing. Therefo
the Apoſtle hath (to put all out of doubt) ſet downe both t
matter, and the manner. Ephes. 5. 24. *As the Church is in ſu
iection to Chriſt, ſo let the wife be to the husband in all thin*
For the things wherein ſhe muſt obey, he ſaith in all thin
meaning, in all lawfull things. For, the commandement
the husbãd, is as it were the ſtamp of God ſet vpon the thi
commanded: and if ſhe rebell againſt his commandem
ſhe rebels againſt God. The wife then muſt perſwade her
that her husbands charge, is Gods charge; and when h
ſpeakes, God ſpeakes: and therefore ſhe muſt reſolue to ob
him in all things.

Then for the manner, hee ſaith, As the Church obey
Chriſt. Now, we know that the Church obeyeth Chriſt w
linglie, and cheerefullie with a free heart: and though t
thinges which Chriſt commands, be oft-times contra
to our nature, and no whit at all delightful to the fleſh, yet
true Church will more ſet by his word, then her owne pl
ſure, and haue a greater regard to pleaſe him, than to
the deſire of the fleſh. Therefore the wife muſt obey her hu
band in all thinges cheerefully and willingly, without ga
ſaying. ¶ Theſe be the duties of a worthie woman, of a Daug
ter of *Abraham*, and a Chriſtian wife: which ſo farre as ſhe
carefull to performe, ſo farre ſhee may look, that her husba
ſhould do the dutie of a good husband vnto her: or if he d
1. Pet. 3. not, yet God will reward her liberally. For ſuch a woma
much ſet by of God, and that not with an idle affection, th
no body can ſee; but with ſuch a working loue, as ſha
ſhew it ſelfe by good effect, in plentifull bleſſings, on b
ſoule and body, if ſhe can frame, for conſcience ſake to Go
to yeeld a willing and free obedience to her husband in a
lawfull things; and that with a meeke and lowly carriage
her ſelfe proceeding from an holy feare and reuerence
him, being in Gods ſtead. Now follow the ſpeciall duties

husband, (for he hath not al these priuiledges for nothing) Duties of husbands.
d those consist in two maine points.

In { Gouerning her wisely, by { Cohabitation, to dwell with her, as a man of knowledge.
Edification, by good { Instruction. Example.
Performing all due beneuolence. { Maintenance. Imployment.

Fitst, for cohabitation. The first dutie of the husband, is Cohabiration
dwell with his wife; that sith there is a neere and deare
cietie betweene them, and of all other the neereſt, (for
e is to him as the Church is to Christ, flesh of his flesh, and
ne of his bone) therfore he must be willing to haue his a-
de, to walke with her, talke with her, and let her haue all
mfortable familiaritie with him: that shee may see hee de-
ghted in her company, and may well know that of all
hers she is his most louing and welcome companion. And
in the law it was commanded; that the first yeare where-
any one is married, hee might dwell at home, and re-
yce with his wife for that whole yeare: what euer affaires
the common-wealth, or wars were abroad, yet hee was by
ods law freed, so that none might command his seruice frō
ome, but he must dwell with his wife, that shee might haue
xperience of his loue, and haue comfort by him, that by long
ontinuance and societie, their hearts might bee so neerely
yned, as nothing might rend them in sunder.

This reproueth those foolish men (indeed not worthy to
arrie the name of husbands) that can take more delight in
ny vaine, riotous, and vnthriftie company, and take more
leasure in any lewde exercises, then in the societie of the lo-
ing and kinde wife; that are neuer so merrie, as when the
wife is absent, and neuer dumpish and churlish but with
her. Such also as dwell with hawkes and hounds, and drun-
ards, and gamesters, not with their wiues: These shal car-
ie the brand and name of fooles, so long as they haue no
more care to preuent so much ill, and to doe so much good,
s (if they had any godly wisdome, or loue to their wiues,)
they

they might. For, what doe they, but throw themselues [in] danger? and lay their wiues open to Sathans temptatio[n] yea, and giue iust occasion to them, to thinke, that they [l]ike them not. But they will say, wee must haue our delig[ht] and follow our sports. And why you, more then the w[ife]? Might not the wife say, I must haue my delight also? and [be] of the recreation, aswell as part of the trouble is mine? this would not bee counted a good excuse for a woma[n] be ranging abroade; but they looke that she should acc[ept] their company, and be willing to be with them: and [why] should not they then be as willing to dwell with them, [ac]cording to Gods commandement? So that the husb[and] must dwell with his wife, and neuer depart from her, but on a lawfull and good calling, and cause: and then also, [so] that she may perceiue, hee doth rende himselfe in twaine, carrieth but a part of himselfe, but still leaues his heart home with his wife.

Husbands must edifie their wiues.

Secondly, he must dwell with her, as a man of knowled[ge] and edifie her both by a good example, and also by good [in]structions. For his example: first hee must carrie himself[e] wisely, and so holily, as that shee may see in him a patte[rn] and image of grace, and wisedome: hee must be a glasse u[nto] her, by looking into which, she may learne to attire her[self] in all holy discretion, and conuersation.

Therefore he must neither be froward, teastie, nor lumpi[sh] for then hee shall be hated: nor light, vaine, and foolish; [for] then hee shall be despised. Hee must not bee base, and n[ig]gardly; for then his base heart will breede a base estimat[ion] of him: neither must he be prodigall and vnthriftie; for [then] he shall so pinch himselfe with want and necessitie, as th[at] he shall not be able to relieue and refresh his family: and he depriues himselfe of his reuerence. For want of this w[ise] and holy carriage, it comes to passe, that many can speak much of the weakenesse of women, and make large discou[rses] of the impotencie of that sexe, when indeede it is [but] of themselues. As if the head should leade the body amo[ng] briars and thornes, and dash it against euery wall, and th[en] complaine of the hurt and frailtie of it: so, many fooli[sh] men

en, when they ſhould frame themſelues in ſuch ſort as ey might draw their wiues to godlineſſe and reuerence their example, they, by rude and abſurd behauiour, draw emſelues into contempt, and put vndutifulneſſe vpon eir wiues, as it were perforce, and then are readie to com-ine and exclaime of them, when they ſhould rather crie t of their owne folly.

Next, the husband muſt edifie his wife by inſtruction: for 1. Cor. 14. 35. the Apoſtle ſaith, *If women will learne, they ſt aske their husbands at home.* The husband then muſt be well furniſhed with ſound knowledge, as that hee muſt be le to teach his wife, and ſowe the ſeede of godlineſſe in her nſcience. And one ſpeciall and chiefe part of wiſedom in the husband, by which hee muſt learne to frame his in-ruction, is, to obſerue thoſe good things which he ſeeth in s wife, and to cheriſh them. For nothing is more forcible incourage a woman in any good thing, then that ſhee rceiueth, that her husband doth marke and approoue oſe good things which are in her, aſwell as the faults, to prooue them. And for want of this incouragement, that en are continually chiding, and neuer goe about to nou-h any good thing, it falls out, that many women, which good vſage might be brought to goodnes, grow to great ſtemper and paſſion. And, as he muſt labour to increaſe the ood things that are in her: ſo alſo, he muſt ſeeke to amend nd cure thoſe things that are faultie, wherin ſhe doth amiſſe: nd for ordinary infirmities, hee muſt paſſe by them, onely aying to God for her. But if her ſoule be ſick of a diſeaſe hat needeth phyſicke, and muſt haue a medicine; a wiſe go-ernor will chuſe his fitteſt time, and conſider the nature and iſpoſition of his wife; that if ſhe be of a gentle ſpirit, he may ſe gentle meanes, which will then doe moſt good: but if he be of a more hard nature, rougher meanes muſt be vſed, nd ſhee muſt be dealt withall after a more round manner: ut alway prouided, that it neuer be done in paſſion, and be-ore others, but with a quiet and mercifull heart, that ſhee ay ſee that he ſeeketh her ſaluation, and not diſgrace; not eaſe himſelfe vpon her, but to conuert her ſoule. But, if the husband

Husbands muſt obſerue the good parts in their wiues.

How & when admonition muſt be giuen by husbands to their wiues.

husband be violent in company to reprooue; of bad hee ſ
make her worſe, and more alienate her from him, becauſe
ſeeth that ſhee hath a fooliſh head, that is not a ſauiour,
a deſtroier. And for want of this diligent care in choo
time and place, and obſeruing the nature of the parti
commeth to paſſe, that rebukes, which in themſelues
good, and ought to be performed, doe more hurt then go
becauſe he obſerueth not where he doth it; but reprouet
before company, to which he ſhould not diſcloſe his o
and her ſhame. And then alſo moſt vnſeaſonably and
timely: for when ſhee is out of temper, and paſſion hath
readie ouercome her, then he falles to adminiſter his p
ſicke, as it were vpon a full ſtomacke, whereas he ſhould
tiently haue waited for a fit time, and not bee ſo fooliſh,
when ſhee is gone, and anger hath ouercome her, then
looke that ſhee ſhould vpon a words warning, returne
come againe into her right minde, and vpon the ſudden
forme all that is amiſſe. But what? Shall one let his wife
away ſo, and take her courſe? No, hee muſt at that inſt
ſpeake to God for her, when ſhee is not fit to bee ſpoke
And after, when the coaſt is cleere, and all is quiet, then
a louing heart and good countenance, (and yet with pl
and euident proofes, and reproofes out of Gods word)
muſt ſhew her fault, that godly ſorrow may bring her to
pentance and amendment. And, by theſe meanes, hee
gouerne well.

Due beneuolence muſt be giuen to the wife.

Another dutie of the husband, is, in giuing her all
nour and due beneuolence: which ſtands in two thi
Firſt, in giuing and allowing her all maintenance, and
helpes, both for neceſſitie, and alſo for honeſt and Chriſti
recreation and delight, ſo farre as his eſtate and hers requ
and their abilities do affoord. And he muſt do this willing
liberally, and freely; not tarrying till it be begged or go
from him by importunate intreatie, as if one ſhould wri
out of *Nabals* hand, like as if it were water out of a fl
ſtone. For this is a great ſuſpicion of want of loue: for l
is alway bountifull. And beſides, it leſſeneth the benefit
the one halfe, when it muſt bee wreſted (as it were

naine ſtrength) from him. Therefore he muſt conſider, and before he be asked, prouide what he ſeeth neceſſarie for her, and what may be after a Chriſtian ſort delightfull vnto her, and preuent her with the gift. Euen as a father, that loues his child, will not tarrie till the Childe come and beg apparell, or meate, but hee doth caſt before hand how to helpe him: and vnrequeſted, giues him things that bee needfull: much more then muſt hee doe thus to his wife, which is the one part of himſelfe, and neerer, and ſhould be alſo dearer vnto him then any other.

A ſecond worke wherin this due beneuolence muſt ſhew it ſelfe, is in giuing her due imployment; he muſt marke and obſerue the gifts of wiſdome and gouernment, or what euer elſe God hath graced her with, that hee may ſet them on worke and imploy them. And heereby hee ſhall ſhew his loue vnto her, and the confidence he puts in her. For it is ſaid of a good wife in the Prou. 31. that *the heart of her husband truſts in her.* And this is a meanes alſo to keep her from diſcouragement, and idleneſſe: and beſides, it wil turne to the great good and profit of the familie. How a husband may beſt keepe his wife from idleneſſe.

Which reproues the practiſe of many fooliſh husbands, that be buſie bodies, and will haue all come through their owne hand; and then indeed nothing goes will through any hand, becauſe of this diſordered confuſion. As, if the Pilot would both hold the ſterne, and hoiſe vp the ſaile, and bee vpon the hatches, and labour at the pumpe, and doe al himſelfe, it muſt needes goe ill with the ſhip: euen ſo, in the familie, when the husband taketh all vpon himſelfe, it is the next way to ouerthrow all. Therefore thoſe gifts that God hath giuen the wife, the husband muſt ſee them put to the beſt vſe: and then ſhe ſhall bee a fellow helper to him, and bring a bleſſing vpon the family by her labour. And ſo much for the duties of the husband and wife: which I doe not ſo ſpeake of, as though it were in the power, or nature of any man or woman, to performe them: nay, by nature, we be all inclined to the contrarie. The wife is naturally diſobedient, and ſtubborne, prone to contemne and deſpiſe her husband: and hee is readie, either to be out of her companie, without cauſe;

cause; or being with her, to be light and foolish, or else sowre and churlish, and to doe her hurt by his example, and make her worse rather then better, and both of them are destitute of al true and spiritual loue, one of the other. But God shewes these duties in his word, to the end, that we seeing our sins & our weakenes, might bewaile our wants before God, and beseech him that requires these thinges at our hands, to work these graces in our hearts; and as he hath giuen vs these good commandements, so to giue vs good hearts to keep the Commandements. But, if any be so blind and so vnacquainted with the wickednesse of his owne heart, as that he dreameth of some strength in himself, to do these duties: it is certaine, hee neuer did performe any of them in truth; nor shal euer, till he doe lament his wants with vnfained griefe before God, and desire him to make him obedient, aswell as to giue him a charge of obedience. And thus much for priuate persons; as namely parents and children, masters and seruants, husband and wife. Now follow the duties belonging to publike persons; as also what they ought to performe to such as are cõmitted to their charge, which are either in { Church, or Common-wealth.

Duties common to ministers and people.

In Church, as { Minister / People. } In Cõmon-wealth, as { Magistrate / Subiect.

Now the duties of the Minister and people, are, either common or speciall. The common duties, which mutually belong to them both, are, to pray one for another, and to giue thanks one for another. That the Minister ought to pray for the people, the example and practise of *Paul*, for the *Phi. Col. Thes.* doth declare: for whome he gaue thankes to God, and praied day and night for their increase in all good graces. Hereby then, Ministers must learne to pray to God in secret, for the flocke committed to their charge, that God would pardon all their sinnes, and heale their natures, and make his doctrine effectuall to worke grace in their hearts. And then if God haue heard his prayer, and blessed his preaching to conuert the hearts of his people, and to saue their soules, hee must not let this slip, but marke and obserue, and returne thankes to God for it. So, 1. Sam. 12. 23. the people being terrified

Phil. 1. 9
Col. 1 3. 9.
1 Thes. 1. 2. & 3. 12.
2 Thes. 1. 3. 11.

Ministers must pray in secret.

Ministers must be thankfull for blessings bestowed vpon their people.

certified with the extraordinary thunder (being then a manifeſt token of Gods diſpleaſure againſt them) and ſeeing their ſins, come to the Prophet *Samuel* and deſire him to pray for them: his anſwer is, *God forbid that I ſhould ſinne againſt God & ceaſe praying for you:* ſhewing that it is a great ſinne againſt God in the miniſter, if hee bee not frequent in prayer for his people. So that, though the Miniſter ſtudie diligently, preach painefully, and walke religiouſlie in all good conſcience: yet if he pray not to God, and beſeech him earneſtlie to amend their faults, and to conuert their ſoules; and do not alſo giue thankes when hee perceiueth any good thing wrought in them, and pray for the continuance and increaſe of it, he doth ſin againſt God, and faile in a ſpecial dutie that hee owes to his charge. For, all planting and watering is in vaine, vnleſſe God giue the increaſe. And how can he expect any bleſſing of God, vnleſſe he doe, both often and earneſtly ſeeke for it, and render moſt hartie thankes for it, as he finds it granted? 1. Cor. 3. 7.

People muſt pray for their miniſter.

And likewiſe, that it belongs to the people to pray to God for their Miniſter, it is plaine. Heb. 13. 18. where this commandement is giuen; *Pray for vs: for we are aſſured that wee haue a good conſcience, &c.* And *Paul* to *Philemon* ſaith, that he hopes through their praiers to bee giuen vnto them. And 2. *Theſ.* 3. 1. hee willes them to pray for him, that the Word of the Lord might haue free paſſage, and that hee may bee deliuered from vnreaſonable men. 1. Tim. 2. 1. he willes that prayers bee made for all in authoritie, that as God hath ſet them ouer vs as Gouernours, ſo hee would gouern their hearts, and orders their proceeding aright.

This reprooues thoſe people that a long time haue liued vnder a Miniſterie; but all that ſpace cannot ſay that they haue once offered vp a true and heartie prayer to God for their Paſtor, that hee might bee furniſhed with gifts for the diſcharge of ſo great and waightie an office, and haue neuer made requeſt to God in his behalfe, to open to him the dore of vtterance, that he might deuide the word of truth aright; to bee with his meditations, and direct his tongue, that hee might ſpeake to their conſciences, and for their edifying. And againe, if at any time GOD hath powred downe

more

more plentiful grace vpon their Ministers, that he hath be
better stirred vp to teach them, and hath spoken with m
power and zeale then ordinarie, more earnestly reproou
their sinnes, and exhorting them to repentance; yet they t
it but as an ordinarie thing, and let it passe without any not
as though it were not anie mercie of God to them to p
pare the Ministers mouth to speake to their consciens
And because they be thus slacke in desiring, and negli
in thanksgiuing for so great a fauor, God doth iustly depr
them of a great part of the blessing, because they haue ca
lestie omitted so great part of their dutie. So, for the Minist
of the word: many there be that can say they haue preach
many Sermons, and deliuered many doctrines and admo
tions to their people; but who of many can say, as Ier. 13.17
My soule shall weepe for you in secret? if publike preachi
can not preuaile, I will trie what priuate weeping can do
and if I cannot mooue them (by speaking to them) to amen
I will mooue God with many teares in secret to com
them. And thus much for the common duties of both. T
particulars follow. And first of the people.

The people must reuerence their Ministers.

The first thing that the people must performe to their M
nister, is to haue him in reuerent account and estimation. A
this is commanded, 1. Thess. 5. 12. where the Apostle gi
this charge; *Now I beseech you brethren, know them that l
bour among you, and that are ouer you in the Lord and adm
you, that you haue them in singular loue for their workes sake.*
if he had said, I speak not this so much for the Ministers sa
(for whether you loue him, or account of him or not, so l
as God accounts and esteemes highly of him, hee is w
but I desire you, euen for your owne good, that those fai
full men, to whome God hath giuen the spirit of grace a
wisdom, and whom God hath set to watch ouer your soul
may not be forgotten & neglected among you, but t
knowledge of them, and obserue them, and that for th
workes sake; for in truth they of all men deserue most to
regarded and accounted of, in respect of the profit that th
bring, and the worke that they performe. Which how
uer it seeme not outwardly so commodious, yet inwa

it is precious and brings vnſpeakeable peace vnto the ſoule, For vnto them is committed the word of reconciliation and life, and they are made diſpoſers of the treaſures of God, that bring comfort and reioycing to the heart. If then they bee meanes to communicate all heauenly and ſpirituall graces vnto you, if they helpe you to heauen, if they purge the ſoule, and build vp in faith, if they beate downe ſinne, and ouerthrow the power of Sathan in you, ought you not to loue them, and that for their worke, and your profits ſake? But many there be that make no ſuch account of him, and why? becauſe they feele no ſuch neede of him, they ſee no neceſſitie of his labour, but that they may well ſpare him, they can ſee no good hee doth. And no wonder they can ſee none, to whome nothing ſeemes good, but that which ſerues their fleſh. For as they account of him, ſo they profit by him: and iuſt it is from God, that as they deſpiſe his Miniſter, ſo God ſhould deſpiſe them, and make them fruitleſſe hearers of that word, which in better minds, wants not a moſt excellent fruit, according as Chriſt hath ſaid, *He that deſpiſeth you deſpiſeth me: and hee that deſpiſeth mee, deſpiſeth him that ſent me*. If they deſpiſe God, how can they reuerence the man of God? 2. Cor. 5. 18.

And hence it is, that yonge and vaine perſons, in many places, are growne to that height of impudency and ſhameleſneſſe, in ſinning, and ſtanding for ſinne, as they dare ſet them-ſelues againſt the Miniſter of God, and oppoſe their life of purpoſe, againſt the doctrine, and ſtand as ſtiffely for the diſhonouring of God, and the breach of his law, as hee can ſtand for his law: whoſe life is nothing but a diſgracing of the miniſterie. For, in publike view of the world, they gaine-ſay that by practiſe which was taught publikelie: and euen while the reproofe is yet freſh, and ſcarcely ended, then, in the heate of their raging luſt, they fall to that which was forbidden by God, and by his Miniſter reprooued. But how comes foliſh youth to be thus impudent, but that they are animated by the froward example of elder perſons? As thoſe young Children that mocked *Eliſha* the Prophet, how could they ſpeake ſo baſely, and ſo contemptuouſlie 2. Kin. 2. 23. A ſpecial reaſon why ſome yeung men grow ſhameleſſe to withſtand their Miniſters.

of the reuerend man of God, but that they had vſually hea ſuch things at home by their gouernours, and muſt nee vtter them when they come abroade? But was not this the boldneſſe met with? did not God pay them home thou they were but children? Two Beares came out of the woo and ſlew 40. of them. For, when they dare profeſſe them ſelues to be aduerſaries to the man of God, and to the law God, they muſt needes faile in all other duties: deſpiſi the perſon, they muſt needes neglect the doctrine; and n receiuing the Preacher, they cannot take good by his pre ching. The Miniſter of God then ought to be eſteemed, n according to his coates and wealth, but according to the ſi gular worke performed by him, and the holy calling whi he is called vnto.

The people muſt obey their Miniſters doctrine.

The ſecond dutie of the people, is, to obey the doctri of the Miniſter, taught truely out of the word of God. Th is commanded, Heb. 13. 17. *Obey them that haue the ouerſi of you, and ſubmit your ſelues, &c.* Hee wils them to obe their Miniſters, namely in doctrine: and he addes the reaſo becauſe they watch for your ſoules. Sith they ſtand vpo their guard, to defend your ſoules from deſtruction; there fore ſubmit your ſelues, and obey not ſo much the men, the doctrine and inſtruction deliuered out of Gods word, b their Miniſtrie. And ſecondly, if you doe not this, you ſha bee ſo farre from giuing ioy to the heart of your Miniſte (which good people ſhould doe) as that you ſhall pear his ſoule with ſorrow, and cauſe him to eate vp his hea with griefe. For, what greater anguiſh can come to the Mi niſters ſoule, then this, that, when hee exhortes his people holineſſe, they be vnholy: hee teacheth them to be ſpirituall minded, and they be ſet altogether on the world: he ſhew them, that they muſt rule themſelues, and families after th law of God, and they follow their owne luſt? This (of all af fections) doth moſt wound and breake the heart of a Godl and faithfull Miniſter, that in loue to his flocke, preache Gods worde ſincerely vnto them. But (will ſome ſay) wha neede wee care for his griefe? Nay, this is it, that ma nie deſire; and wiſh nothing more, then that they could b know

know how to vexe the Minister. But (saith the Apostle) make not so light account of grieuing the Minister, for that is not profitable for you, he hath the sorrow of it but you the losse: he is driuen oftner to run vnto God, by your ill intreatie, and to seeke for the loue of God, when men doe neglect him: but in the meane while he cannot, with that spirit and courage, pray to God for you, nor so powerfully & chearefully preach the word vnto you.

This reproues them that bragge of their good dealing with the Minister, and thinke they pay him all his dues, and doe their dutie as well as any, and take it as a wrong, that the Minister esteemes not of them, as well as of others. But what dutie is it that they performe, Do they obey the Gospel that hee preacheth, and submit them-selues to his doctrine? This is the chiefest dutie: and where this is not, there is no dutie done, worth thankes: vnlesse they be conuerted, they doe not pay the Minister his due: For a faithfull Pastor, and a man of God, regardes not so much the tithes, and the fleece, as the saluation of their soules. Hee comes (as Christ saith) to *Peter*, to bee a fisher of men: and, if they will not bee drawne out of their lusts and sinnes by his preaching, they faile in the principall dutie. For, hee that neglecteth obedience to the doctrine of the Minister, is an ill sheepe, and vngodly person; shew what kindnesse hee will to the person of the Minister.

Paiment of tithes onely is no full discharge of all our dues to the Minister.

The last dutie of the people to the Minister, is to yeeld sufficient maintenance vnto him, both for his releefe and sustenance, as also for his defence against the wronges of ill disposed persons. And this is commanded. Gal. *6.6. Let him that is taught in the word, make him that hath taught him partake of all his goods. Bee not deceiued, God is not mocked, &c.* Where, willing them that are taught, to prouide for maintenance of the Minister, hee meetes with the common corruption of men, that thinke all is well gotten, that they can defraude and deceiue the Minister of: and therefore carnall men are neuer more wittie in anie thing, then in withholding his dutie: but hee saith, Bee not deceiued. As if hee had said, You thinke to deceiue another; but indeede you ouerreach

To yeeld maintenance.

your ſelfe: your ſelues be deceiued at the length. For, though this cunning dealing may happily bee hid from men, and done ſo cloſely, that it ſhall not bee knowne, yet God will not bee thus mocked; hee ſeeth and knoweth mens fetches well enough: there is no cloaking with him that ſearcheth the hearts. For if you deale thus wrongfully, make account that as you ſowed, ſo you ſhall reape; ſuch as your ſeeding was, ſuch ſhall be your harueſt: this your corrupt and vniuſt dealing, ſhall in the end bring much diſcomfort to your ſelues. And in another place the Apoſtle ſaith, *If they haue ſowen you ſpirituall things, is it a great matter that they receiue carnall?* And, *Thoſe that ſerue at the Altar, liue by the Altar.* So that, it is the peoples duty freely and without grudging to helpe the Miniſter with ſufficient allowance for matters of this life.

The people ſhould defend their Miniſters againſt the wrongs of ill men.

Laſtly, they muſt giue him aſſiſtance, againſt the wrongs of bad men: as is noted of *Aquila* and *Priſcilla*, Rom. 16. that they ſtood for *Paul*, euen to the hazard of their owne liues. And that was not a thing that hee alone ſtood bound vnto them for, but in ſo doing, they deſerued thankes of the whole Church, which receiued good by his miniſterie. And if this duty were carefully performed, perſecutors would not be ſo bold and audatious, to moleſt and trouble the Miniſters, and faithfull men of God, as they bee. But it comes oft ſo to paſſe, that though the Paſtor be in all things faithfull to his power, and beare ſuch a loue vnto his people, and that hee would part with his life to doe them good: yet, but ſome vile perſon, of a wicked and vngodly life (as indeed the diuell neuer lackes ſuch inſtruments to vexe Gods Miniſters) let ſome baſe limme of the diuell ſtep forth to ſet himſelfe againſt the Miniſter, and to perſecute him, many of the congregation, will be ready to ioyne with him, and bath their hand in as deepe as any. And for others of the better ſort, what courage haue they to ſtand for him, and to defend his good cauſe? when will they open their mouthes in his defence? or put themſelues into any trouble to procure his ſafety? but are ready to ſay, It was his want of diſcretion, he was too haſtie and vnaduiſed, hee might haue kept himſelfe quiet

quiet. And thus, either becauſe they be daſtardly and dare not, or malicious and will not, almoſt none can bee found that will ſtand in the maintenance of their faithfull Miniſter, againſt the furie and malice of Sathan and his members, wicked perſecutors. But this is a grieuous fault: for if any had a good friend to whom hee were much beholding, and of whom hee had receiued many benefits, no man almoſt is ſo cowardly and baſe minded, but if hee heard one raile vpon him and abuſe him, hee would take courage to ſpeake for him, and for his credit: but who almoſt can bee found, of many in the pariſh, that can afford a good word for the Miniſter? Nay, are not moſt of his minde, that if hee bee moleſted, they thinke, all is loſt that falls beſide. Thus much for the duties of people; the Miniſters particular duties follow.

Particular duties of Miniſters to their people.

The firſt is to bee a good example and paterne vnto his people, in loue, in faith, in patience, and in euery good worke. As 1. Tim. 4. 12. *Let no man deſpiſe thy youth*, ſaith *Paul*. Yea, but might *Timothie* ſay, How can I ſtay them? Hee anſwers, ſhew thy ſelfe an example to thoſe that beleeue. This then is commanded, as a dutie that gaines the Miniſter great reuerence and account in the hearts of his people (and keepes him from contempt) that the light of God ſhine forth in him, and that they may ſee the graces of the holy Ghoſt in his conuerſation. And therefore alſo the Apoſtle ſhewes how he muſt gouerne his ſeruants, and order his children, and his whole houſhold; elſe if he lay load of doctrine vpon others, and doe nothing himſelfe, they may ſay, *Phyſitian heale thy ſelfe; and pull the beame out of thine owne eye, thou hypocrite.* And this will make all his preaching fruitleſſe and vaine: for, he that cannot gouerne himſelfe and his owne family, how is it poſſible that he ſhould order his flock aright? Therefore hee muſt ſhew his firſt skill in gouerning himſelfe and thoſe that be neereſt vnto him.

The next duty of the Miniſter is, to preach the pure Word of God, in ſeaſon and out of ſeaſon; to feed the flocke diligently and faithfully, to prepare and deliuer ſuch wholſome doctrine, as may nouriſh the ſoules of his people, to diuide

the Word of Truth aright, to ſpeake to the capacitie a conſcienee of his hearers, in all diligence and faithfulnes not making marchandize of the Word and Goſpel of Chri that ſo his people may bee prepared a fitte and pure Virg to bee married vnto Chriſt. And ſo farre as hee doth the things, namely that in doctrine and example hee goe befo the flocke, ſo farre hee may looke for duty at their hands: if they performe it not, yet hee may ſay as *Iſaiah* did, 49. *My iudgement is with the Lord, and my worke with my G* And thus much for thoſe ſuperiours which haue authority the Church, and their inferiours. The ſuperiours, and infe ours in common-wealth, follow: and thoſe are Magiſtra and ſubiects.

The firſt dutie of the Subiect, is ſubmiſſion both inw and outward; In heart to reuerence, and outwardly to ob the Magiſtrate. And this is commanded, Romanes 13. *L euerie ſoule be ſubiect to the higher powers.* He commands n onely a bodily ſubiection, which may be in many rebelli perſons that reſiſt authoritie, and lye open to the curſe God for this ſinne: but an inward ſubmiſſion of the ſou as vnto a ſparke of Gods authoritie, and an appointment his. For if this inward bee not firſt, the outward will fai vppon euery light occaſion. There muſt be alſo an outwa Subiection. ſubiection, in obeying their commaunds, ſo farre as th commaund lawfull things. As Tit. 3. 1. *Put them in remem brance that they be ſubiect to all in authority, and obedient.* B if it ſo fall out, that the Prince, or any in authoritie vnde him, commaund thinges vnlawfull, againſt the comman dement of God; then indeed wee muſt with *Peter* ſay, *Iu* Act. 4. 19. 20. *better to obey God then man:* but yet ſo, that wee bee co tent to beare any puniſhment that ſhall bee laid vppon u euen to death it ſelfe. As *Daniel*, when the King made a wic ked edict, would not yeeld vnto it: but yet hee was conte to yeeld to the puniſhment with patience, and neuer we about to gather a power againſt the King, in his owne de fence. And the three children would not preferre *Nebuchad nezzars* commandement before Gods, neither yet did the by rebellion ſeeke their owne deliuerance, but quietly ga

p themſelues to death, expecting helpe onely from God. So hat, if the Magiſtrates commandement be lawfull, the ſub- & muſt obey: but if he require an vnlawfull obedience, hee uſt not rebell, but ſuffer the puniſhment, without grud- ing euen in heart, as Eccleſiaſt. 10. 20. *Curſe not the King, o not in thy thought, nor the rich in thy bed-chamber. For the owles of the ayre ſhall deſcry it, &c.* as if he would ſay, Though he King, or thoſe in authority vnder him, doe thee wrong, et allow thou no miſchieuous or wicked thought againſt hem: For if thou doe, God will bring it to light. But if the ing bee vniuſt and wicked, then wee muſt pray to God to onuert him, as *Paul* commands, 1. Tim. 2. 2. that as our ſinnes aue brought an ill gouernour ouer vs, ſo our prayers may ither remoue, or better him. The firſt duty then is ſubiection, ithout gain-ſaying.

The ſecond, is to pay their dues, willingly and freely with- ut diſcontentment, as *Paul* ſpeakes; *Tribute to whom tri- ute, cuſtome to whom cuſtome*, and what euer payment elſe s neceſſarie for the maintenance of their eſtate; partly that hey may be able to repreſſe rebels and enemies: and partly, hat (hauing ſufficient maintenance from the people) they ay not be diſtracted, but bend their whole indeuour to the ood gouernment and protection of their ſubiects. Paiments. Rom. 13.

Let vs now conſider the duties of the Magiſtrate. For, hee ath his charge too: and much is required of him, to whom uch is giuen. Magiſtrates dutie.

Firſt then, his duty is, to looke to godlineſſe, that religion, nd the pure worſhip of God be confirmed and maintained n his land. As. 1. Timothy. 2. 2. *Paul* wils to pray for thoſe n authority, *that wee may liue a godly life vnder them.* Firſt hen, the Magiſtrate according to his place, and the autho- rity thereof, muſt haue a care of Godlineſſe: and looke that he holy ſeruice of God bee ſet vp, and all falſe and idola- rous worſhip ſuppreſſed. And this did the godly and Chri- ian Kings in former times: As *Hezechiah* and *Ioſiah*, whoſe reateſt care, and firſt worke, was to pull downe all idols, nd to exhort and command their people, to practiſe the ure and holy religion of God, according to his word. 1. Religion.

And where this is not done, the duties of the second ta
must needes be neglected.

The second dutie of the Magistrate, is to maintaine pe
and quietnes, to prouide for the vnitie and concord of th
subiects: as in the same place of *Timothy*, *That wee may li
godly life, with all peace and quietnesse.*

2. Peace. Now, they must prouide for peace, by pulling downe
repressing the wicked with their authoritie; and also
maintaining and defending the innocent, and rewarding
good. For, vnlesse the Magistrate vse his power, and
his authoritie against sinners, they will be practising and
ring against Gods Children. The serpent will be nibbling
the heele, darknesse will hate light, and the dogges will
worrying the sheepe. The diuell driues them, and nec
they must be troublesome, as he their Captaine is. For, a
conscience is alwaies fierce: and not hauing the peac
God to quiet them, they cannot be quiet.

What course or way must be taken then? The Magist
must make them quiet, by turning the edge of the sword
gainst them; hee must represse them, and let them see, tha
they be troublesome, it shall be to their cost, they shall tro
ble themselues. And this will something bridle them; t
good men may haue some reasonable peace by them.

3. Honesty. The third dutie of Magistrates, is, to procure honesty, a
the same place of *Timothie*, the Apostle speakes. Now, t
they must doe, by remooving all lewd practises and perso
and those things, that are occasions to them; as stewes, ho
ses of filthinesse, and houses of gaming, which are meane
prouoke men to much lust and vnthriftinesse, contrarie
ciuill honesty and good maners. These things the Magist
must reforme, so farre as his authoritie will stretch, or else
is not faithfull in his place. And this is commended in *A*
1. King. 15. 8. that hee put the Sodomites out of the land. An other po
Rogues must be punished. of honesty is, to take order for the poore, in good sort. Fir
for rogues and runagates, that being strong and lustie, ma
begging & wandring their trade of life; that they be seuer
ly punished and set to worke: that no maintenance or a
lowance bee giuen vnto them without punishment, vnle
they

ey will ſettle them-ſelues to labour: for (ſo the Apoſtle eakes) *Hee that will not worke, let him not eate.* And, what ore diſhoneſt thing can bee in a chriſtian common-weale, 1.Theſ.3.10. en that ſuch men ſhould be permitted? which fill the land ith ſinne, making their life nothing elſe, but a continuall actiſe of filthineſſe, theft and idleneſſe (which are ſinnes of odome) that liue without calling, without magiſtracie, without miniſterie, without God in the world, that neither glorifie God, nor ſerue the Prince, nor profit the common-weale: ut are an vnprofitable burden to the earth, and a blot to the ate, and (as droanes) liue on other mens labours, and on he ſweat of other mens browes. Theſe filthy perſons, and nprofitable generation, this refuſe and off-ſcouring of the orld, muſt be purged away by the hand of the Magiſtrate: whoſe hand there is power, and to whome God hath or this intent committed the ſword, that they may either ut off, or amend ſuch rotten branches. And this the exellent and worthie example of *Iob* ſufficiently confirmes: Iob.30.1.2. who though hee was abundant in mercie, and in all libeality to the poore and needie (whoſe neceſſitie, and not ileneſſe, made them ſtand in neede of his helpe) ſo that ee was an eye to the blinde (as euery good man and Maiſtrate, eſpecially, ought to bee) and a foote to the ame, &c: Yet, for theſe wicked perſons, hee ſo hated their inne, and puniſhed ſo ſharpely their perſons, as that they ad rather flie to the wilderneſſe, and embrace the rockes, ie among the buſhes, and eate the Iuniper rootes, then bee ſeene in that place where *Iob* had any thing to doe, or come within the limits of his authoritie: yea, ſo infamous were hey growne, that men ſhouted at them, as at a theeſe: and hey were almoſt quite baniſhed from the company of men. And he giues this reaſon, they were villaines, and the ſonnes of villaines, more baſe and vile then the earth they tread pon. This ſentence the holy Ghoſt giues of theſe young and luſtie vagrants. But one might ſay, Be they not men, and beare Gods Image? Nay (ſaith hee) they haue ſo deaced the Image of God, as that they be not to be compared o the dogges of my flocke. The dogges of the flocke doe good,

good in defending the sheepe: but these are good for n thing, and doe nothing but dishonour God, and defile t land with all filthinesse and abhomination. Therefore th whom GOD hath made the head and hands of the Co mon-weale, must ioyne their endeuours together, to ro out the race of these vngodly and hurtfull persons. Wh lately was, by wholesome and good lawes, something w redressed among vs: but now through the negligence a foolish pity of the inferiour Magistrates, in not executi these lawes, they begin to reuiue afresh, and (if the wiser c and diligence of those in higher place helpe not) will ta head againe, to the shame of them, and hurt of the wh Common-weale. Therefore, as they will haue a care to p forme their duty, and wipe away their owne disgrace, a heale manifold euills of the Common-weale, and hind many sinnes among men, and establish a chiefe point honesty, in and by their gouernment; they must sweepe way this filth of the earth, and not suffer them to be maint ned in idlenes. For, the best mercy to such, is to helpe th out of their sinne, by punishment: and it is a great not loue to God and the Common-weale, to reforme, or remo those that be professed enemies to both.

Maintenance for the poore.

Secondly, for such as by reason either of age or weakn or want of limbs, cannot labour, or else if they haue streng and vse of it, cannot earne so much, as to maintaine th and their family, they must be helped by the prouident c of the Magistrate; and Christian order for that end is to b taken, that they be not constrained to beg their bread. F it is a most dishonest and base thing to see men stand cryi at the doore, like dogs, for bread. This bold and impor nate begging, corrupts their manners, and is contrary to good nature, keepes them in idlenesse, and drawes a thic skinne of impudencie ouer their faces. Therefore to preu these euils and hurts, the wise and mercifull diligence of t Magistrate, must take order for their timely and Christi reliefe.

Open and often begging makes the poore impudent.

And thus much for superiours in authority. The superiours without authority follow, and their inferiours:

which

hich are either in { Giftes. / Age.

Duties of inferiours.

The duties of thoſe which are inferiour to others in gifts, firſt to acknowledge their gifts, and reuerence them for e ſame. If God haue beſtowed vppon any one more wiſe- me, more godlineſſe, more diſcretion, or vnderſtanding en another, though he haue no authority, yet hee hath an cellencie and ſuperioritie aboue thoſe which haue not e- all giftes: and this they muſt confeſſe, and approue to ods glory, and honour him, whom God hath honoured. ſe, by obſcuring Gods gratious gifts, they clip the Lords yne, and ſo much as they can hinder the glory of GOD, d the good fruite that might come to men by them. They uſt therefore with reuerence be acknowledged. And thus e woman of *Samaria*, Iohn 4. which at the firſt, ieſted ith Chriſt, at length perceiuing his giftes, acknowledged m to be a Prophet (for ſo farre onely ſhee ſaw then) and ales more reuerently with him. And *Nebuchadnezzar* eing that *Daniel* was indued with wiſedome and know- dge from God, to expound dreames, more than him-ſelfe any of his Nobles, doth confeſſe it, and reuerenceth him r it. But contrary hereto, is their practiſe, which through nuie and pride ſet them-ſelues to depraue and leſſen other ens graces, and thinke no gifts worth looking after, but eir owne, and iudge all men fooles beſides them-ſelues. et they thinke it is a duty, that other men ſhould acknow- dge their outward gifts, as wealth, parentage, titles, d ſuch like, and reuerence them therefore: As indeede ey ought to bee reſpected with a ciuill regard for peace ke; but no man is bound to thinke the better of them r their worldly greatneſſe. And why then doe not they em-ſelues eſteeme and acknowledge the inward gifts be- owed vppon others, which are much more excellent then eirs?

Gods gifts are to be acknowledged.

The good gifts of others are to be imitated.

The ſecond duty of inferiours in giftes, is, to make a good ſe of the giftes that others haue beyond them, imitating e godlineſſe and patience that they ſee in them, taking ounſell and direction from them. And as they muſt reue-

rence

rence these graces in another, so they must labour for the themselues, as it were to light their candle at his, and to some drops from his full bucket.

Thus the woman of *Samaria*, so soone as shee perc Christ to be another manner of person, then at the firs tooke him to bee, left off iesting, and fell to aske him questions of Religion, that she might be the better for ting with a Prophet. And *Pharaoh* perceiuing *Iosephs* dome and prouident foresight, put him in such a place, w his good gifts might procure the common good.

And *Nebuchadnezzar* seeing *Daniels* fitnes for an place of office, preferred him where hee might put his dome, and other graces, to the proofe and practise. And who thus makes good vse of the giftes of others, doth truth, acknowledge and reuerence them in others: el shew of accounting of them is but hypocriticall, and yeeld no comfort to the soule afterwards.

This shames and reproues them, that heare many and godly speeches, and yet learne not any peece of o follow it. How many examples of patience and holi and mortification doe they see in good men, and yet be uer a whit the better for them? God hath giuen so m graces for their good, and will they profit by none of th This is a great fault, and shewes that indeed there is no reuerence; for that which one esteemes and accounts another, hee would be very desirous and glad to be par of himselfe.

Now, on the other side, superiours in giftes must their giftes to the greatest good of others, vsing their dome to direct, their knowledge to instruct, their stre to beare burdens; as the Apostle saith, *Romanes.* 15. 1. *that are strong*, must not lay burdens vpon the weake, to presse them; but *beare the burdens of the weake*, to helpe th Vnlesse therefore he, to whom God hath giuen more gr then ordinarie, doe vse that which hee hath receiued, to honour and glory of him that gaue it, and to the good mankinde, for which he gaue it, he is found an abuser of Lords talents, which gaue them him; not to the interest

uld vaine glorioufly ſet himſelfe aboue others, that want
m (and ſo tread his inferiours vnder-foote, or cruelly op-
ſſe, or craftily circumuent, & deceiue thoſe of meaner ca-
city then himſelfe) but to imploy himſelfe to the common
od of the whole Church, and the further edification of
hasare weake. For, as he hath receiued more, ſo (accor-
g to the number of theſe talents) hee muſt bring forth a
ater increaſe.

But for one to grow proud, and ſet himſelfe aboue others,
regard of his preheminence : That bringes the curſe of
d vppon him, and is the next way to make him deſpiſed,
d to loſe his gifts which hee can no better imploy. As it is
ne by woſull experience in a great number, whom God
d furniſhed with many gifts, both of body and minde (ſo
at there was great hope, that they ſhould haue much ſette
orth the glory of GOD, and done great good to the
hurch of GOD) when they began once to lift vp them-
ues, and to ſeeke their owne vaine glory, more then the
ory of GOD (and ſo to turne their gifts the wrong way)
emſelues haue growne in contempt, and thoſe graces
ey had afore haue rotted away, and by little and little
me to nothing. And iuſt it is with God that it ſhould be:
: For that man which will not honour God with his gifts,
od will ſee that hee ſhall not haue any honour by them.
nd better that they and their gifts ſhould periſh, then that
ey ſhould haue them to doe no good to others, but to ſet
pe and aduance themſelues aboue their brethren. Thus
uch for ſuperiours and inferiours in gifts: Thoſe in age
llow.

The duties of younger perſons to thoſe that are ancient, to ſhew foorth a reuerent opinion of them, and all duti- ull and modeſt behauiour toward them; in regard that ey carrie vppon them, as it were a print of Gods eternity. his is commaunded in Leuiticus, Chapter, 19. verſe 32. *Riſe p before the heare-head, and honour the perſon of the aged*; I M THE LORD. Where (in giuing this Commandement f honouring the aged) hee meeteth with young conceited eads, by this reaſon, I AM THE LORD, to whom thou owe ſt: Duties of the younger.

oweſt obedience: will haue it thus; and in this reſpect were the beſt way for thee to yeeld it. So in *Eſay*, chapter verſe 5. it is noted, as a curſe of God, and a plague, that cometh with the ſubuerſion of the Common-weale, when ſuch woefull confuſion ſhould take place, as that young boys and children (of no diſcretion and gouernment) ſhould preſume againſt the ancient; and proud youths (that haue no grace, nor any thing to commend them) ſhould grow to that extremitie of impudencie and ſhameſulneſſe, as to preſume againſt their betters, and preferre themſelues before their elders.

Which doth ſharpely reproue the cuſtomable rudeneſſe of our young perſons, that ſhew no token of reuerence to their elders, in riſing or being vncouered before them; but vſe ſuch behauiour towards them, as if they were their companions or play-fellowes.

Of elder perſons.

The duty of elder perſons, is, to giue a good example. For *a gray head is a glory, if it be found in the way of righteouſneſſe*. If they be godly, and holy, and ſhew foorth a wiſe and graue conuerſation; then either younger perſons ſhall giue them their due reuerence; or if they doe not, the ſinne lieth vpon their owne heads, and themſelues are blameleſſe.

So, *Titus*, Chapter 2. verſe 2. *The Elder muſt bee ſober, honeſt, diſcreete, ſound in the faith, loue and patience.* As their bodie decaies, ſo their ſoules muſt increaſe in all grauitie and ſobrietie: and for their vnſound limmes and weake, they muſt get a ſound and ſtrong faith. By the long continuance of time, and often vſe of the meanes of ſaluation, they muſt get great ſoundneſſe and power of faith, which may worke abundantly in them, by the fruites of loue, that alwaies doe accompanie true faith: and this loue will make them patient, not froward, not pettiſh, not eaſie to be offended; but full of long ſuffering, and to bee an example to others of meekeneſſe. But contrarie it is in thoſe, whoſe ſinnes of their youth haue ſoaked ſo deepely into them, and ſo filled their bones, as there is no grace to be ſeene in their olde age. Their words are altogether light, vaine, and fooliſh, nothing ſauouring of grace; ſo that no man can in reuerence neither

craue

aue aduice of them, or bee ſilent to heare ſuch idle and vn-uourie talke, as cuſtomably comes from them; and their nuerſation is full of teaſtineſſe, and vnaduiſed wrath, and lotted with miſerable and abiect couetouſneſſe and greedi-eſſe, that they are alwaies ſmelling earth-ward, and purſu-g the world ſwiftly, when they can ſcarſe goe vp & downe the world. No grace, no wiſedome, nor any vertue beauti-eth their gray haires. Theſe want (and that iuſtly) their ho-our, becauſe they haue the firſt ſteppe, (namely olde age) but ey lacke the vpſhot and perfection, that is, to bee found in e way of righteouſneſſe. And thus much for the duties of periours and inferiours commanded in this Commande-ent. The reaſon is next.

That thy daies may be long in the land, which the Lord thy God gineth thee.

THis is taken from the good effect and commoditie, that will follow to him that keepes this Commande-ent. It ſhall be for his profit, hee ſhall haue the benefit of it mſelfe. So that hence wee may learne this leſſon. That e way to get a proſperous and long life, is to bee obedient parents and ſuperiours, and to honour them. As Epheſ. ap. 6. verſe 2. he ſaith, This is a Commandement with pro-iſe, namely, with an expreſſed and ſpeciall promiſe, for the ngular good of all that keepe it. For, indeede this ſtirres vp e heart of the Parent, to pray to God for his children, that ee would powre a bleſſing on them. For ſo are the words the originall, *that they may prolong thy daies*, viz. thy Pa-nts: when they ſhall haue occaſion to thanke God with glad and ioyfull heart, for that comfort which they ue receiued, by the obedience and dutifulneſſe of their ildren: this brings with it a bleſſing of GOD vpon the ule and bodie of ſuch a childe, to prolong his life in all ppineſſe. But on the other ſide, when the father and mo-er of the childe, through his rebellion and obſtinacie, are inen to ſigh and mourne before GOD with a troubled ſoule,

Obedience to our parents & ſuperiours lengtheneth our daies.

ſoule, that he that ſhould haue beene one of their gre
comforts, is one of their greateſt greefes; this brings a c
and prouokes God to cut off his life vntimelie, and his ſo
alſo (vnleſſe he repent) to his damnation. An exampl
this wee haue in the Rechabits the ſonnes of *Ionadab*, le
verſe. 19. They did reuerence their parents ſo much, as t
when hee (ſeeing the exceſſiue abuſe of wine to d
kenneſſe, and the abuſe of houſes and lands, to couet
greedineſſe) commanded them to drinke no wine, nor b
houſes, nor buy land: which might ſeeme an hard comm
dement, abridging them of their pleaſure and profit; ye
loue to their father, they kept it faithfullie all their d
Now God comes vppon the Iſraelites and condemnes th
by the example of *Ionadabs* ſonnes; ſhewing that hee h
beene a better father to them, then *Ionadab* had beene to
ſonnes: and his Commandements reſtrained them from
lawfull delight, but onely from ſinne which would da
their ſoule, yet they would not bee ſo obedient to hi
the Rhechabits to their father. Therefore in the laſt pla
comes to giue a reward to the Rechabits, and ſaith, that *I*
dab the Sonne of Rechab ſhall neuer want a man to ſtand
fore him. Such a good thing, and ſo acceptable it is to G
that Children ſhould ſubmit themſelues vnto their pare
And ſo *Ioſeph* hauing beene a good ſon vnto *Iacob*, *Iacob*
longed his daies; for he praied ſo heartily for him that G
could not deny his praier. Alwaies when *Ioſeph* came, t
Iacobs mouth was full of bleſſings: and he was readie to p
for him with his whole heart. And theſe praiers of his
not goe into the aire, and vaniſh fruitleſſie, but tooke
place, that God indeed bleſſed *Ioſeph* in himſelfe, and his
ſteritie abundantly. So that the beſt dyet (as it were) and
beſt aire to make men liue a long and happie life, is to be o
dient to their parents.

Therefore let children learne to bee dutiful and ſerue t
parents, as *Paul* ſaith that *Timothy* did ſerue him as a ſo
ſerueth his father: and the like is taught in *Malachy*.
This dooing, they ſhall bring Gods bleſſing vpon their ſo
and bodies; otherwiſe they ſhall either haue a ſhort life

they liue long, their life shall be filled with miseries, or their soules with such raging and vnruly lusts, as draw downe the heauy wrath of God vpon them.

This serues also secondly, to instruct parents, that if they would haue it goe well with their children, they must not spend so much labour to get great matters in the World for them, as to take them downe betime, to instruct and nurture them in godlinesse, and to indeuour to worke reuerence and pietie in their hearts; or else, bee they as great as they will, they shall get but a curse vpon themselues: As wee see in *Dauids* sonnes, when he was remisse in bringing them vp in the feare of God, and let them haue their owne way, and could not finde in his heart to correct them; how did Gods curse pursue them? One commits incest; the other (seeing *Dauid* would not punish so hainous a sinne) vsurps authoritie, and becomes his brothers Iudge and executioner, and after also driues his father out of his kingdome, and seekes his life, till himselfe was surprised by a miserable death, Gods hand taking vengeance on his wickednesse. Another, for vnreasonable practises, was iustly put to death by his brother. So all these came to a fearefull and a violent end, because hee would not reproue and correct them, as hee ought to haue done. But for *Salomon*, his father instructed him, and his mother taught him: hee was kept in, and not suffered so to run after vanity. Therefore we see what blessings befell him, and what a curse ouertooke the other three. Therefore, as parents may and must desire an happie and long life for their children; so they must also vse the meanes to get it for them by good nurture, and by mastring of them, to make them know and doe their duty. For better, parents master them by correction, than God destroy them in indignation. And if they be not staid at first, they will proceed from rebellion against parents, to be rebels against the Magistrates, and euen against God himselfe, vntill they bee brought to vtter confusion.

2 We should labor more to make our children gracious, then great.

2.Sam.13. & 15.

Pro 4.3 4. & 31.1.

This serues also for the comfort of dutifull children: who, though they be left in a poore estate, destitute of all worldly wealth; yet let them not looke so much vpon their present

3 Children need not be discou-

raged for their pouerty, but for want of piety.

wants, to be discouraged, as vpon their former obedience be comforted. Haue they behaued themselues humbly thankfully towards their parents? haue they been willing doe for them, what good they could, to yeeld due obe ence vnto them? make account then, that GOD will bl and succour them, that they shall liue a long and hap life vpon the earth. But those that bee now so rebellious, they be sicke of the father or mother, and desire the pare lands, more then their life: they may iustly looke that the will come, when their children will be as weary of them, as willing to be rid of them, as they haue beene of their o parents.

But here seemes an obiection to arise: Wee see it fare therwise oft-times. Wicked persons often liue long: those that be obedient, many times die quickly. To this may answere, that the reprobate liues but to heape wrath, against the day of wrath, and to make vp a gre measure of his sinnes, that GOD may make vp a gre measure of vengeance. So that the greatest promotion reprobates, were to die, as soone as they be borne; for longer they liue, the more sinnes they commit, and the m shall be their torments. But for the godly, if God call th away, it is to bring them to a better place, that they may taken from the euill to come. As the one only good sonne *Ieroboam* died young, to the intent hee might not be infe with the fearefull sinnes of his fathers house, which mi haue befallen him, if he had liued longer among them: and so that he might not be afflicted with the sight of those bo ble iudgements, that were to fall vpon that graceless fami And this is no ill bargaine, to be taken from earth to hea from the conflict to the triumph, frō the battel to the vict from man to God, and the company of his Angels & Sai

Esay 57.1.

That the Lord thy God giueth thee.

All good things are gifts. Psalm. 44.3.

IN that it is said, God giues them this land; this we lea that all good things are the gifts of God. As the peopl God say in the Psalme, their sword and bow did not bri th

hem into the land of Canaan, but the Lord; according to is promiſe made to *Abraham*, to giue that land to him and is ſeede, for euer. So that God giues poſſeſſions and inhe-itances: not wit nor nature. As Deut. 2. God ſaith, he gaue he Edomites, Ammonites, & the Moabites, their poſſeſſion: nd he did caſt out great Giants before them. They thought t had beene their valour: but God ſaith, it was his mighty orke, or elſe they could not haue ſtood before thoſe huge nd monſtrous Giants. And hee ſaith alſo, that they ſhall aue it ſtill. So that God both puts, and keepes men in poſ-eſſion. So in Pſalm. 24. 1. 2. *The earth is the Lords:* and then e giues a reaſon; Hee hath made and founded it on the wa-ers. All men in the world cannot make one creature: and when a thing is made, they haue no power to preſerue it. Be-auſe therefore, God can onely create and make, and when hey be made, vphold and preſerue theſe things, hee is onely he true owner of them. And although he put man into poſ-eſſion, yet he wil neuer put himſelfe out of poſſeſſion, but he will haue the diſpoſing of all. No man hath the fee-ſimple of is life: the beſt is tenant at will: and if God eall the ſoule, it muſt not take day with him.

Sith then the earth is the Lords, and he is the right owner of it, this vſe wee muſt make of it; thankfully to acknow-edge, whence we receiue all theſe things that we enioy, and areſully to vſe them to the honour of the giuer. Moſt men will ſay, who is ſo ſimple, but he knowes, and confeſſeth, that God giues him all things? In word, it is true, almoſt none ut will ſay ſo: yet in deed, and in practiſe, how many bee here, which denie it, and ſay the contrarie? For where there a true and hearty perſwaſion, that God doth freely beſtow ll things, and we haue them of his gift, theſe two things will lwaies follow: Firſt, ſuch (ſo farre as they are ſo perſwaded) will neuer bee proud: for they can ſay to themſelues, What aue I that I haue not receiued? and then wee will rather bee he more humble, when we know that we are more indebted o God, and haue a greater reckoning to make. For, all ſwel-ing proceedes from hence, that one thinks hee is beholding o no body, but himſelfe.

Thankfulnes is due vnto God for the benefits of this life.

Secondly, hee that in truth of heart confesseth hee h
from God, will vse that hee hath to Gods glory; and no
stow it vainely vpon his owne lusts. For, why doth G
giue you so large wages, but that you should do him the
ter seruice? and why hath the steward his masters goods,
to lay all out to his masters profit? Else if a steward sh
say, I haue onely the keeping of the mony, but it is all
masters and not mine; and yet hee will spend it lauish
gaming or rioting: then he is either a dissembler, and th
not that it is his masters, though hee say so, or else he
theefe that will waste his masters goods so vnthriftily.
in truth the ill vse of goods, shewes that most men in t
hearts, say of their goods as the atheists of their tong
Psal. 12. *Our tongues are ours, and we will speake:* So the
of their wealth. It is ours, and wee will doe with it wha
lust. But it is not yours. When did you purchase it of G
when paid you any price to him for it; where was the
gaine made, or the writings sealed? What? is God shu
within the cloudes, that he hath nothing to doe in the ea
Nay, but time will come that they shall know to their g
that the earth is the Lords, though hee (for a while) hath
mitted the vse of it to the sonnes of men. Therefore let m
learne to vse God as a land-lord, and let not their lust be
ster of the Lords goods.

3 The abuse of the good gifts of God doth oft depriue vs of the things themselues: or better to want them then haue them.

This serues also for the terror of those that haue, and
abuse the good benefits of GOD to his dishonour. G
will certainely turne them out: or if hee doe keepe them
it shall be but as in a prison. They shall not haue the vse
these things by the vertue of the couenant, that they may
as it is here said, the Lord thy God gaue thee these and th
things: but thus they may say, the Lord thine enemie h
permitted thee to haue these & these things. *Iudas* could
say, the Lord my God hath giuen me this mony: but, the Lo
hath appointed me to perish by this mony. And so it is w
all such as abuse Gods benefits; they come not in mercie,
blessings and fauours, to further their saluation, but they co
as curses to harden their hearts, to make them proud or co
tous, and so to procure their sooner and sorer destruction.

L

Laſtly, this ſerues for the comfort of Gods true children nd faithfull ſeruants. Sith God giues all things, therefore cely they ſhall want nothing that is good for them: for ee himſelfe ſaith, It is not good to giue the childrens bread dogges; and ſhall wee thinke that hee will doe it? Doth od feede the ſwine, and will hee ſtarue the children? And erefore that which oft times they take for a diſcourage- ent, that Atheiſts, and prophane blaſphemers, haue money ſpare, and carrie a ſway, when Chriſtians bee in miſerie, nched with want and neceſſitie; that ſhould bee a great couragement to their faith. For, bee the dogges kept thus and well liking? ſure then the children, though they ue not things ſuperfluous to make them wanton, yet ſhall ue things neceſſarie for their vſe and comfort. For, the ord is our habitation, hee is *a Sunne and ſhield vnto vs. The ord will giue grace and glorie, and no good thing will he with- old from thoſe that walke vprightly*, Pſalm 84.11. And theſe ings they haue by vertue of Gods couenant, and as teſti- onies of his loue. And therefore, though their portion bee ot altogether ſo large: yet, *a little that the righteous hath, is tter then the troubleſome abundance of the vngodly*, Pſal. 37. 6. For they may ſay, the Lord our God hath giuen vs theſe ings, and that in mercie. Therefore if God be true and iuſt, he be Lord of heauen and earth, if they caſt themſelues and eir truſt vpon him, he will caſt all things good and neceſſa- e vpon them, in the due and fit time: or if they haue ſome tward wants, they ſhall be recompenſed with inward gra- s, and better comforts. And thus much for the fifth Com- andement, concerning the ſpeciall duties of men in reſpect their place, gifts, and age. The ſixth Commandement fol- wes.

4 Gods children ſhall want no good thing.

The ſixth Commandement.

Thou ſhalt not kill.

THis Commandement reſpects the perſon of our neighbour, requiring vs to procure his welfare and ſafety both in ſoule and body, and to auoid all kind of cruelty and vncharitablenesse.

The parts, a { Prohibition { of { Omiſſion of good } to { Body / Soule } / Practiſe of euill } } Precept.

Omiſſion of workes of mercy.

What the things of omiſſion bee, that are forbidden concerning the body, it may appeare in Matth. 25. where Christ condemnes ſome as Goates, limmes of the diuell, and firebrands of hell, becauſe they gaue not meate to the hungrie and drinke to the thirſtie, and cloathed not the naked, and viſited not the ſicke and impriſoned, and ſuch like. So that the neglecting of theſe duties of mercie, is ſufficient to condemne them, as guiltie and worthie of eternall death and hell fire. And Luke 16. in the parable, the rich man is condemned for want of mercie vnto *Lazarus*, becauſe he had enough to beſtow on pride and vanitie; and pompe to ſet out himſelfe; but nothing to giue to his poore comfortleſſe brother.

1. Ioh. 3. 17. Prou. 21. 13.

Whereby is ſhewed the doome of all ſuch wretched perſons, as haue this worlds goods, and yet let their godly brethren want, ſhutting vp the bowels of compaſſion from doing good. The charge of crueltie, and want of mercie, lies heauie vpon ſuch: for, hee that turnes his eare from the cry of the poore, ſhall crie himſelfe and not be heard. Another thing of omiſſion is, when one neglects to pay the due wages and recompence for the worke of any poore man. For, though it be a miſerable ſinne not to doe good freely, where need requireth, it is much more abominable and damnable, not to giue a due debt and reward of the worke, when it is deſerued.

The workman ſhould haue his wages.

o Deut. 24. 14. *Thou shalt not oppresse an hired seruant that is needie and poore, thou shalt giue him his wages for his day, neither shall the Sunne goe downe vpon it (for he is poore, and therewith sustaineth he his life) lest hee crie against thee to the Lord, and it be sinne vnto thee.* This is condemned as an vniust and unmercifull thing, that when one hath hired a seruant to doe his worke, hee should either giue him no wages, or else not giue it him in conuenient and due time, but hee must seeke for it, when hee should haue vse of it for his reliefe. And God saith there, if such an one be pinched with necessitie, and cry vnto God, hee will heare, and reuenge his wrong. And *Iob* (to proue himselfe no hypocrite) vseth an imprecation concerning this sinne, in Chap. 31. 39. that if he had eaten the fruit of his land without siluer, and had not paid the wages to him that tilled it, and brought in his harueſt, or if the furrowes of his land had cried together against him; then let his ground be accursed: as, indeed, he and it had both been guilty thereof, if hee had broken this Commandement in this high degree. And if he had done so, the very earth would haue cried; the furrowes would haue made a complaint against him. For two speciall sinnes there bee in the second table, that make the land crie to God, that he can haue (as it were) no reſt vntill he take vengeance: The one Sodomie, and the other oppression and crueltie against this Commandement. As afore in Deut. so in *Iames* hee saith; *Howle yee rich men:* and why, what miserie is neere? The crie of the poore, oppressed by you, is come vp into the eares of the Lord of hosts. When one gets his goods so ill, and enricheth himselfe by withholding other mens dues, though the men should bee silent and say nothing; yet his necessitie, his bellie, and his backe, would make an hideous outcrie before God, till he had executed his vengeance: And, for sinning in this branch of this Commandement, *Ieboiachim* was blamed, Ierem. 22, 13. to 19. verse. Which is so much the rather to be noted, because most men thinke that the dignitie of the persons may make some excuse for their sinne: but it is not so. For, if any might vse the labour of another without recompence, then might the King, who is the soueraigne Lord of all: yet hee, being a Iam. 5. 1. 2. 3. 4.

King, is reproued by God for this. He is charged, that he built his house without equitie. How is that prooued? He vsed his neighbour without wages, and gaue him not for his worke. And for this cause and his filthie couetousnesse, the Lord would not vouchsafe him the common honour of men to bee couered with earth when he was dead, but he should be buried as an asse, stript of all he had, and then dragd without the citie, throwne out, that his carcase might be food for beasts and birds. And what was his crime? euen this, he did not reward the poore, but serued himselfe vpon them. And thus this commandement is broken in omitting the workes of mercie, and in not paying sufficient wages, and in due time to those, to whom it is due.

The omission of the dutie to the soule, is either of superiours, or inferiours. Of superiours, first and chiefly of the Ministers. If he doe not preach, and admonish his people plainly and faithfully, hee is guiltie of murthering & destroying their soules. As in Ezek. 33. 8. *If thee tell not the people of their sinne they shall die in them, but their blood shall bee required at thy hand.* And if he doe tell them, though they amend not, he is free: as *Paul* saith, *I am innocent of the blood of all men*, Act. 20. 26. and why? *because I haue told you all the counsel of God and kept nothing backe.* So for other gouernours also, as parents and masters of families: for euery man is a Bishop in his owne house. For so it is said, Deut. 6. 7. *Thou (O Israel) shalt teach these things vnto thy children, thou shalt talk of them &c.* Those then that haue no care to teach their children and seruants to know GOD, or to come to the word of God whereby they may be sanctified, & brought to saluation; they imbrue their hands with the blood of their soules, and are guiltie of crueltie; because through their negligence, they suffer those that are committed to their charge, to run headlong to their destruction. Such are those (against whose soules this charge shall lie hard at the day of the Lord) that neuer so much as require or perswade their inferiours to come to heare Gods word, and to vse such exercises, as may increase their knowledge; but rather permit, yea incourage them to breake the Lords Sabbath, and spend it in foolish and wicked

d practiſes, either at home or elſe abroad. And for inferi-
rs, they alſo when they will not take inſtruction, omit
at dutie that ſhould ſaue their ſoules. As in the bodie, that
uant that would not eate his food when it is allowed him,
a murtherer of his owne bodie: ſo hee that (when hee is
ught and admoniſhed) caſts it off, his bloud ſhall be requi-
d at his owne hand, and God will proceed againſt him as
ainſt a wicked and cruell perſon, that hath ſtarued his own
ule. So much for things of omiſſion.

hings of pra-
iſe, here for-
dden, are ei-
er
- Inward: as
  - Raſh anger.
  - Enuie.
- Outward: in
  - Geſture.
  - Word.
  - Deed; to
    - Hurting onely
      - Another.
    - Killing alſo of
      - Ones ſelf.

The firſt thing of practiſe that is here forbidden, is inward: Raſhneſſe.
nd that is haſtie and vnaduiſed anger, raſh and vniuſt wrath.
As in Matth. 5. 22. Chriſt ſaith, *Whoſoeuer is angrie with his brother vnaduiſedly, is culpable of iudgement*; guiltie of the wrath and vengeance of God. Now that is vnaduiſed and ſinfull anger, which either hindreth one from doing good to the perſon with whom hee is offended, by praying for him, or kindly admoniſhing him; or elſe when it is conceiued without ſufficient cauſe, or exceedeth either in the time or in the meaſure. As *Paul* ſaith, Epheſ. 4. *Let not the Sunne goe downe vpon your wrath, nor giue place vnto the diuell.* That which was (for the ſudden and preſent paſſion) naturall, if it lie ſoaking, and lingring, and ſinke deepe into the heart, it growes then to be diueliſh. And ſo if ones anger bee aboue that, that the qualitie of the fault requires, this is raſh, and comes not through the follie of the partie, with whom hee is angrie, but through his folly that is angrie. Therefore, wee muſt looke that wee bee neuer mooued without a iuſt cauſe. And then that wee proportion our anger, to the ſinne committed againſt God, and not to the iniurie done to vs; for that proceeds from pride: and is no better then reuenge: and therefore wee muſt more be grieued at thoſe things that

breake

breake the first, then at those that break the second table: alwaies that, that doth most displease God, and is most odious to him, must be most grieuous to vs. And yet let not the sun goe downe vpon it: but let it quicken vs to prayer, for that person; and that with a zeale of Gods glory.

Rules to make men patient.

Now, the meanes to keepe vs from this foolish passion of rash anger, are these: First, often to meditate vpon our owne sinne and vilenesse. As Titus 3.2. he saith, *Shew all meekenesse to all men*. Yea, but might some say, they be vntoward and disobedient, and I am of a very cholerick, and hot nature, that I cannot but be angry with them. But (saith hee) *remember that you your selfe were also disobedient*: as if hee should say, Thinke of this a little, and consider how bad your selfe both haue beene, and are still, and that will coole your choler, and make you more meeke to others that offend. So that hee, that oftenest remembers his owne sinne, will bee most patient to another; and none are more eager and passionate against the slips of others, then those that are most slacke and negligent to examine their owne great sinnes. So that, could we consider our owne offences; how rebellious we haue been against God, and how often iniurious to men, this would make vs more quiet, & to take more deliberation before we were offended so much with our neighbour; it will asswage, delay and take away the edge of our rash anger against the weaknesses of others.

2 Secondly, labour to get wisedome alwaies, and in euery thing to behold Gods prouidence, to see his hand ruling in euery thing, and to perswade our selues, that all things come to passe according to his purpose and direction: and then we shall not so soone fret against men. As *Dauid*, when *Shemei* railed vpon him, and he looked to God, and did not fix his eyes downward onely to *Shemei*, it was so farre from distempering, and ouerheating him, that it quickned him to prayer, and made him so much the more humble and earnest before God. For he saw then (and so may wee) that though it bee vniust with man, yet it is iust with God: and though wee haue not deserued it at their hands, and so they wrong vs, yet wee haue deserued that at Gods hands, and much more

ore too; he doth vs no wrong at all.

Thirdly, auoid the occasions that will prouoke vs to it. 3
men will keepe gun-powder, and tow, and such drie stuffe
m the fire: so let vs be as wise to preserue our soules from
ose sparkes, that would fire them with anger. As from the
mpanie of froward persons, whose words and vngracious Prou.22.24.
aling will quickly moue one to passion: from gaming and 25.
unkennesse, that make men quarrell and readie to fight vp-
euery light occasion. As the drunkard saith; Prou.23.35.
hey haue stricken me, but I will to it againe.

Fourthly, it is good to mark and obserue those that be stir- 4
d vp with passionate anger, beholding their countenance,
w vnseemely and disfigured it is; how rude their actions;
w absurd their words; how base and contemptible all their
hauiour is: and the sight of this in another, will bee some
eanes to make him lothe it in himselfe.

Lastly, consider what testimonie the word of God giues 5
this hastinesse, and of froward and vnquiet persons; *An-*
r rests in the bosome of fooles. Euerie time a man giues Eccle.7.1;
ace to this vnruly passion, hee makes an open proclamati-
n to all that be by, of his owne foolishnesse. So much fu-
e, so much folly; the more chafing, the lesse wisedome. He
at cannot rule himselfe, but must breake out to his owne
ame vpon euery light and small occasion, testifies to all
at stand about him, that hee hath no true knowledge of
od, no knowledge of himselfe, no sound discretion or set-
d order in his heart. Let men excuse it how they will, it is
eir nature, and you must giue them leaue: then you must
ue vs leaue to giue credit to Gods word. If it be your na-
re, it is a foolish nature, and a proud nature: and if you o-
rcome not this nature, you shall neuer bee but a foole in
ods account. Oh, but you must beare with vs, and not
inke so hardly of vs for our infirmities. Well, sometimes
en may put vp their raging without replie, and beare their
rmes with silence: but it cannot bee, but such a man must
rrie the brand of a foole; and he that sees him, cannot but
eare this opinion, that he is a man without wisedome. Hee
annot reuerence him in his heart, hee cannot but yeeld, that

the

Pro.12.16. the saying of the holy Ghost is true, *A foole in a day is k*
by his wrath: you can hardly finde a fooles heart wi
some coales of fretting and anger. And these be the m
to keepe one from this first inward breach of this co
dement: *viz.* from carnall, fleshly, and sensuall ange
comes from the diuell, hardens our brothers heart more,
hinders our selues from doing the good, that else wee m
and should doe.

Enuie. The second breach of this sort, is enuie: which is, a b
affection, against the prosperitie and the preheminenc
another. An hatred of our brother, for some good th
that hee hath, which wee would haue, but cannot. Th
diuell was a murtherer from the beginning, in that he
ried such an enuie to our first parents by reason of their g
estate, as that he neuer rested, till hee had brought them i
as bad case, almost as himselfe. Thus also *Kaine* bred
so long in his heart, till hee practised the slaughter of his b
ther with his hands. For, hee carried such a malice to hi
his heart, as that hee could not affoord him a good wor
countenance. And what was the matter? His brother w
liked of God and better accepted, then himselfe. But w
fault had hee done? This was all, God loued him better,
hee was more holy and vpright. But indeede a proud he
thinks all lost, that comes not to it selfe. So *Iosephs* bret
carried a froward affection against him, and gaue him
churlish lookes, words, and intreatie. And how had *Ios*
offended them? what wrong had hee done? what euill h
he spoken or practised? Surely none. But hee behaued hi
selfe so well and honestly, that his father did esteeme of hi
and loue him better, then any of them: and therefore th
tooke great scorne, that any should bee preferred bef
them in their fathers fauour. But, had not hee deserued i
They will not consider of that; they cannot endure, that th
father should loue any better then them: and therefore th
will make him away.

Now how grieuous a sinne this is, it will appeare, if w
consider the causes and effects of it. The causes are, pri
and abundance of selfe-loue, but exceeding want of tr
loue

For loue enuies not: but selfe-loue and pride would all themselues, and thinke that they are wronged, if an r haue any thing more then they. Then the effect that it gs after it, is, actuall murther, if it bee possible, as in the her examples: and the Pharisies (who when they began eare a grudge against Christ, because hee had better gifts more account among the people, then they had) could e quiet till they had nailed him to the Crosse. The en- s person also is a two-fold murtherer, and kilies after a ble sort. For, first hee hates his brother for those good , in regard whereof hee ought to loue so much the more, as God doth giue more graces to any one, & so shewes oue more vnto him; so is it our dutie, both to bee con- ed with Gods dealing, as also to shew our loue and kind- e the more, because God shewes his) but now hee hates for this cause: *and he that hates his brother in his heart, is anslayer.*

1.Cor, 15. 14.

An enuious man, a double murderer.

1. Ioh. 3. 5.

econdly, hee is also a murtherer of himselfe: for *Enuie is rotting of the bones*, hee eates vp his owne heart, and im- es his owne strength. And therefore, as the drunkard and ton is a murtherer, because hee weakens himselfe and s his body with excesse; so be those also, that by this cur- affection, do drie vp their bloud, and consume their owne es. *Caine* set his crueltie on worke, first in his owne bo- and was vnnaturall against himselfe; and after against his her. First, by grudging and repining hee made himselfe e, disfigured his countenance, made himselfe looke pale wanne, his face was cast downe, his marrow began to ume and waste: and then hee fell to take his brothers d, for a medicine to ease his paine. An enuious person is guilty of murther two waies: First, for hating his bro- , whom hee ought to loue as himselfe. Secondly, by en- aining such a fretting canker, that eateth vp his owne bo- , which he ought to preserue.

Pro. 14. 30.

Gen. 4. 5.

Now the way to keepe out this monster, is to get store of itie into our heart: for then wee are armed and fenced a- inst repining at anothers good. When shall you haue a ng mother grudge at her childes beautie, goods, good

Remedie against enuie.

name,

name, or such like? When will she think her childe do well, and be sorie because he is in so good an estate: S neuer. And why? because she loues him. And this is l ler against all enuie. So much for the inward breaches commandement. The outward follow.

Disdaineful. nesse. Mat. 5. 22.

And first by gesture, by any disdainfull and froward or behauiour, done to despight, grieue or contemne o ther. As, Christ condemnes the saying of *Raca*, which a word signifying any ill name, or reprochfull tearme, cutted answere, ioyned with a scornefull and contem behauiour, to disgrace our brother. As if one should What, you sir? or such like: when the vntoward dis cariage of the bodie, to grieue our brother, makes it a And so the wicked persons first practised murther *Steuen*, in their gesture; for they gnashed their teeth And so Luk. 16. 14. when Christ had spoken against touchnesse, then the Pharisies, and so many as were co snuffed at him, they would haue him know that they sc to be controlled by him, and therefore they make bu at him and his sermon. And so *Iacob* was driuen away

Gen. 31. *Laban*, by his euill and hard countenance, and cam himselfe, for hee could not looke vpon him in peace other times; but his visage was sowre and lowring (as saith to his wiues) and therefore hee could tarrie with h longer.

And this is so much the worse, if it bee in an inferio wards a superiour. As if the childe or the wife shall sh their face, and looke frowningly and maliciously vp parents or husband: this is a great offence: and how they may account it a small matter; yet those, against w it is done, feele what griefe it brings, and that they c with more ease suffer a blow of another, then such a do looke of them.

First then, wee are forbidden here to grieue others, by fying our selues in countenance and behauiour vndu vngratiously towards them. Secondly in word, by p king tearmes, as Christ saith, Matth. 5. 22. *Hee that ca brother foole, is worthie to be punished with hell fire.* And

10

or. 6. 10. reckons them in the number of adulterers, bug-
rs, and such like filthy persons, and saith, that *no railer*
enter into the kingdome of heauen. And Christ saith, *Wee*
giue account for euery idle word. Then if God be so iust a Mat. 12. 36.
ge, that he will not beare with idle and fruitlesse speeches,
are scattered in the aire to no purpose: how doe they
k to speed, that haue not only abundance of waste words,
their mouth also is full of cursing and bitternes, on euery
t occasion? If they be crossed but in the smallest matters,
euen a little moued, their mouth runnes ouer with all ma-
of railing and cursed speaking, such as is not meet to name
ng Christians. Those therfore that find themselues guilty
his, that they bee so easily prouoked to such foule and re-
chfull termes, must confesse before God, that they be mi-
ble breakers of this Commandement. For venomous and
efull speech wounds sore, and strikes to the heart, and of-
dries vp the bloud with sorrow and vexation.

ut that we may be freed from this euill tongue set on fire Iam. 3. 6.
ell, we must pray to God; first to set a watch before our Remedies a-
uthes, that we may not speake vnaduisedly. And secondly, gainst an ill
iue vs a good heart. For, according to the abundance of tongue.
heart, the mouth speakes. That is the guide of the tongue, Psa. 141. 3.
(as it were) the ware-house to the mouth: and looke Mat. 12. 34.
at stuffe good or bad is laid vp in the ware-house, that you Iam. 3. 8.
ll see stirring abroad in the shop. The tongue no man can
e, but God can tame it: to him therefore wee must runne,
he would take away the euill of our hearts, and set such a
ch ouer vs, as that wee may speake good and wholesome
eches, profitable to Gods glory and the good of our bre-
n. So this Commandement is broken in word.

Now it followeth how it is broken in deed: and that
when one strikes to hurt, without death. This hurting
our neighbour in reuenge, God hath appointed to bee pu-
hed by the Magistrate, by inflicting the same hurt vpon
, that hee in his heate of reuenge, hath done to another:
eye for an eye, hand for hand, foote for foote, &c. And this Leu. 24. 19.
most iust that hee should drinke of his owne cuppe, Hee
nkes it a light matter in his passion, to strike out ones
eye:

cie: therefore hee shall feele himselfe how small a thing
Hee makes it a small thing to cut off a legge or an
well, if he like it so well, he shall make triall in himselfe
good it is. Which shewes also, that God doth exceed
hate this boldnesse of men, to runne vpon their brot
reuenge.

Reuengement what wrong it doth.

And that wee may the better see the vnlawfulnesse o
sinne of reuenge; consider what wrong it doth vnto the
tie, and vnto God, and to himselfe that would bee reue
First, concerning the person on whom hee seekes reueng
takes vpon him to punish him, without any calling or au
ritie, and therefore is iniurious. But, may I not doe to hi
hee did to me? No: God giues no such allowance; but
vs doe as we would bee done vnto: therefore one goes
yond his commission, and for this cause doth iniurie. T
to himselfe hee doth wrong that seekes reuenge: for it
bitters his enemy more, and makes him more mad ag
him: and then he is not sure to speed better, but he ma
more hurt to himselfe: and if hee be too strong for the
yet hee hates him more, and watches to doe him misch
And besides, he strips himselfe of Gods protection; hee
ther can pray for a blessing, nor haue a blessing; becau
is out of Gods defence: he promiseth no shelter, neither
Psalm. 91. his Angels watch ouer him that is out of his waies. T
fore hee is subiect, either to hurt another, and so to in
him more; or to be hurt by another, and then he hath no
fort: for he ranne into his owne danger, and sought hi
harme.

Lastly, hee wrongs God most of all: for he takes his
out of his hand: for God hath said, *Vengeance is mine,*
will repay. Who made you a Magistrate to take Gods ro
Rom. 12. 19. What commission haue you to lay hands vpon his
But if I suffer this, he would alwaies be medling and qu
some, I should not haue any quiet by him. But God
I will repay. Thinke you, God hath left gouerning the w
or is hee a sleepe that hee cannot see these troublesome
sons? or doth hee want iustice, or power, that hee can
will not punish them sufficiently, but you must needs

on the bench, and bee plaintiffe, Judge, and executioner
ur selfe? Nay, you do God great wrong; he hath said, I will
e it, and will you presume to step before him, and say, I will
e it my selfe? But, God is fittest to reward and reuenge in-
ies: for hee is not partiall, and he tries the hearts, and sees
circumstances why hee hated you, how long, and with
at minde he did thus, and thus vnto you: and hee also can
l will proportion the punishment to the fault: whereas
mmonly) if men might carue to themselues heere, they
uld cut a great deale too deepe, or else be too sparing. But
God can doe it in best time, in best measure, and in best
nner, and hath said hee will doe it, what should you doe
dling with reuenge, vnlesse you will hurt your selfe, wrong
other, and shoulder God out of his place?

Now, for actuall murder, it is either { Secret: or Open.

Secret by poyson, or some cunning deuice, such as was *A-* Actuall mur-
s. He would not openly murther *Naboth*, but yet he lets der.
Iabel haue his ring, and consents to, and conceales the mat- 1.King.21.
of that cursed and bloudy fetch against *Naboth*. Therefore
holy Ghost tearmes *Ahab* no better than a murderer. In
e case *Dauid* would not slay *Vriah*, with his owne hands, 2.Sam.11.
by the hands of his subiects, but hee puts him in the for-
ne hope, casting him in such a perill, that hee could not e-
pe, and that also with a desire of his death; and then by this
he thought to couer all: but God hath discouered, both
himselfe, and to the whole World, that *Dauid* was guiltie
murder. But the grossest, and most barbarous of all is, when
e doth, with his owne hands, openly and willingly take
ay the life of a man.

This is condemned, Gen. 9.6. *Thou shalt not shed mans bloud.*
e reason is added; *For he was made in the Image of God.* This
herefore to deface Gods Image, and as it were to raze the
inces picture and great seale. Yea, this thing is so hatefull
to God, that he commands, that if a beast slay a man, hee Exo.21.28.
ust be slaine, and his flesh not eaten.

Now, if God would haue a beast stoned that slaies a man,

although hee haue neither law, nor reason to trestraine him, much more those, worse then beasts, that hauing Gods commandement, and humane reason to hold them backe, yet these barres cannot bee kept in from violating the Image of God, and spoiling the life of a man. Besides, they haue seen how ill murderers haue sped. As *Caine*, what a curse, what brand did God set vpon him, that hee was alwaies a runagate and a vagabond, and could finde no rest vpon the earth? And Numb. 35. 37. it is said that the land is defiled by bloud, and cannot be made pure, but by the death of him that was the murderer.

Now this is so much more vile, by how much they are neerer bound in anie linke or bond to him that doth the wrong, as a brother the brother; a childe the father: the wife the husband, and such like. This makes the sinne a great deale more hainous and odious. But most monstrous and vnnaturall of all is it, for one to lay violent hands vpon himselfe, to whom hee is bound by all bonds. For though one be neere to father and mother, &c. yet himselfe is most neere to himself, and hee ought to haue most care of himselfe: therefore for one to rend his owne soule and body asunder, is most horrible, and breakes most bonds of God and nature: and this no beast will doe. Sometime they will teare and goare one another; but no beast was euer in such extremitie of paine and miserie, as that hee would rage against himselfe, and seeke to depriue himselfe of life. And this is noted of most impious and desperate persons, as *Iudas* and *Achitophel* which were first barbarous and cruell to others, and then at the length they turned the point of crueltie, against themselues.

Therefore this should make vs pray to GOD to preserue vs from this highest degree of murder, and most hainous and execrable crueltie. For, the cause that one growes to this (more then beastly) rage and crueltie against his owne bodie, is first a monstrous pride, that he will not be at all, vnlesse hee may be as hee list himselfe: hee will not submit himselfe to Gods will. Secondly, vnbeliefe; that he hath no faith in God, nor euer lookes for a good issue out of trouble.

1 Cause of killing ones self.

2

Third

hirdly (vſually) from extreame crueltie to others: as *Saul*, 5
hen hee had beene bloudily minded againſt the Prieſts of
od, and *Dauid*; hee made his conſcience ſo fierce, as that it
t vpon himſelfe, and wreaked his owne teene on his owne
owels. And *Achitophel* was cruelly bent againſt *Dauid*, and
rried an earneſt thirſting after his bloud, and then at length
e fell to be as ill minded towards himſelf, when he was once
oſt of his purpoſe and deſire. Now let vs labour to keepe
ur ſelues from enuie and hatred, and take heed of reuenge,
nd God will keepe vs from murder. He that makes conſci-
nce and prayeth againſt the leaſt, ſhall keepe himſelfe ſafe
om falling into the greateſt. Thus much for the things for-
dden in this Commandement.

The thing commanded generally, is to loue the welfare
nd ſafety of our neighbours ſoule and body, as our owne:
nd the particular duties that in it are giuen in charge, are
ther inward or outward. The inward are two, meekeneſſe
nd compaſſion. Meekneſſe is a milde, quiet and louing diſ-
oſition of the heart, and a kinde and courteous affection to Meekenes.
ur neighbour. This is commanded. Epheſ. 4. 32. *Be ye cour-
eous one to another, and tender hearted.* This courteſie he op-
oſeth to anger and bitterneſſe, which hee had named in the
rmer verſe, as breaches of this Commandement. And
ere bee reaſons why men ſhould carrie tender and meeke
ffection toward their neighbour. One may be that, which
ſaid, Iſa. 58. 7. *Hide not thy ſelfe from thine owne fleſh.* Wee
aue one God, one Father, and are (as it were) one bodie,
nd therefore muſt be like affected one to another, as mem-
ers of one body. Another reaſon is, 1. Pet. 3. 4. *A woman of a
eeke ſpirit is much ſet by of God.* That which is particularly
pplied to the woman is true of the man; that whoſoeuer is
ſa meeke and quiet ſpirit, hee is in high account and fauour
ith God and his Angels. As contrariwiſe, a froward and
ontentious perſon (be he as conceited of himſelfe as he will)
baſe and contemptible in the eyes of God, and of all Gods
hildren.

Now, the branches and parts of this meeknes, are; firſt, to
rgiue one another: as in the place of the *Epheſians* before.

Forgiuing one another.

Be yee courteous, forgiuing one another, as God for Christ's forgaue you. Meeting with an obiection that might be m Why? I am as gentle, affable and quiet, as any man can so long as you doe not wrong mee nor disgrace mee: bu deed if you doe mee iniurie, or crosse mee of my will, (you must pardon me) I am something passionate. I ca indure it. Can you not indure it? what can you indure th surely no more than a Beare or a Lion, or a beast can. B Christian meekenesse will forgiue and forget iniuries wrongs: It will not onely be kind to the kind, and shew tesie for curtesie, (for this the veriest reprobate and de dissembler in the world may doe) but it will ouercome with good, it will be kinde to the vnkinde, and put vp wr and offences. And as he lookes for pardon from God fo greater matters: so he will not stick, easily to giue pardo these lesser things. But he that cannot bring his heart to to forgiue his enemies, and doe good vnto them, hath no attained to the first step of the duties required in this C mandement, *Thou shalt not kill:* and therefore can much attaine to the latter and greater.

Construing things in the best part.

A second branch, and indeed an effect of this kind is to construe all things in the best part, to take things i best sense and meaning wee can, not to bee suspicious misdeeming. For this ill construction, and wrong inte tation of things, by haling and wresting them to the w sense, is a meanes to fill our owne hearts full of bitterness make vs readie vpon euerie occasion to fall to brawling contention with other men. When one shall haue t doubts, perhaps he thinks thus of me, it may be hee had meaning, or did it in this intent, this will maruellously i and leauen the heart with malice and hatred. And there Rom. 1. 29. it is set downe as a note of an euill man, tha takes *all things in the worst part*, and this is a sure bran wicked person.

But a courteous and a meeke man will be sure, if a th may be expounded one way better than another, to take the best sense, and make the best of it.

A third branch and effect of meekenesse, is, to seeke

pe

ace, to bee a peace maker, to ſtudie to preſerue and main-
ine vnitie and loue, as it is ſaid, Pſal. 34. 14. *Seeke peace
d follow it*: as if he ſhould ſay, Peace is a iewell moſt preci-
s, which if one labour for, he may finde, otherwiſe he can-
ot.

Yea, but will ſome ſay, How can I get it? it flees from me.
would faine be friends, and he will not: I ſuffer peace, and
ndneſſe, but he is froward, and I can finde no good intreaty
his hand. Well, yet follow after it: though it run from you
a while, purſue ſtill, and at length you ſhall finde it; and
t to your great comfort.

Now then, a man followes after peace, when he auoids all
ings that might breed iarres, and miniſter occaſion of of-
nce. For manie there bee, that would ſeeme deſirous of
ace, and to haue men thinke well of them, and deale kindly
ith them: but they care not how they behaue themſelues,
d what they do: to offend and grieue euery one, and to ſtir
em vp againſt them. But kindneſſe will doe euery thing, that
ay winne peace, and auoid all things that may hinder it, or
eed ſtrife: yea, he that is truly meeke, will rather, in matters
longing to himſelfe, part with his owne right in ſome part,
d bee content rather to want ſomething that is due vnto
m, than he will raiſe vp contention and ſtrife. And he that
th not thus, is not truly courteous, and therefore alſo not
ch ſet by of God.

When a man followes peace.

The ſecond inward dutie is compaſſion and pitie. The
rmer belongs, and is to bee performed to all men, euen in
e of their greateſt proſperitie: but this is proper to thoſe
t are in ſome affliction and miſerie. Now this compaſ-
n and mercie, is to haue a fellow-feeling of the griefes of
her men, to weepe with them that weepe, to mourne with
em that mourne, to beare the burdens of them that bee
ake, and ſo to fulfill the law of Chriſt. This is comman-
d, Coloſſ. 3. 12. *Now therefore as the elect of God, holy and
loued, put on the bowels of mercie*. Hee wiſheth them, as they
uld bee ſure of their election, and haue a ſound note of
it holineſſe, and that God loued them, ſo to put on the
wels of mercie, let the miſerie of other men enter into their

Compaſſion and pitie.

hearts, and make their bowels yearne, euen as if the case were their owne.

Now this compassion and feeling must bee both to soules and bodies. As for the soules, wee haue an example of Christ Iesus, that seeing the people as sheepe without a shepheard, in an hard case for matters of their soules, had compassion and mourned in his soule for them. And so he wept ouer *Ierusalem*, when hee saw them so stubborne as so to resist the grace of God, and the good meanes of their peace. And *Paul* saith, 2. Cor. 2. 4. when he heard of the incestuous man, hee wrote vnto them in many teares, and much sorrow, almost as if the sinne had beene his owne. The contrarie to this, is the mercilesse and pittilesse behauiour and heart of such, as are so farre from weeping and mourning for the sinnes of other men, and from hauing anie pitie of them, as that they despise and contemne them, and make a iesting talke of it to their disgrace, rather then pray for them or grieue for them, to their helpe and amendment: and worse then that, many be so diuellishly minded, as to resemble the diuell their father, as that nothing reioyceth them more, than to heare of anothers fall: especially, if he haue beene a professor, and stood for religion: then if he slippe, it is such good newes, and makes them so glad, as if they had gotten a great bootie. But, little doe they know how they sinne against their owne soules, and how they prouoke GOD to let them fall into the same sinnes, or to giue them vp to worse offences, that then they may haue the same intreatie, and others should reioyce and make sport at their fall, as they haue done at the fall of another. And indeed a pittilesse heart and dealing towards other men is the next way both to make themselues fall into the same sinne, and also to shut vp the hearts of men from shewing anie compassion vnto them. Also for matters of the body, we must be touched with the griefes of others: as Hebr. 13. 3. *Remember those that are afflicted, as if yee were also afflicted*, and we must be as the members of one body. Now we know that the members bee all partakers of the same griefe and paine. If anie one (yea but the meanest) suffer any thing

t also are partakers thereof: and so if we haue that loue that ght to be in the hearts of Christians, wee cannot chuse but le (in some part) the afflictions of Christians. And this the ample of *Iobs* friends sheweth, Iob. 2. 11. It is said that ha- g heard of the miserie whereinto *Iob* was suddenly cast, ey came to him, not as common custome is, to bid him be good cheere, and wee hope you shall doe well: but they me to lament with him, they wept with him, and rent their oathes, and sate downe with him mourning. They (hearing eir friends woe) would let him know that they were tou- ed with it, and therefore they shew it by mourning, and ting in the dust, making his case theirs, so neere as might be. nd if one be thus throughly and sensibly affected with other ens sorrowes: this good effect will follow, that they will be rie readie and willing to relieue them, and doe workes of ercie to them. As if one part bee troubled with ache and ine, you need not make a long oration to stirre vp the other rts, to vse their best meanes to ease and helpe it, for they e partakers of the griefe.

The good that growes by a sensible feeling of others misery.

But for want of these bowels of mercie, it comes to passe, at men bee so hardlie drawne and haled to anie worke mercie, that it must bee pulled from them by maine ength; and so manie arguments, so manie reasons, so ma- e inducements must constraine them to it, before they ill yeeld: and then, when all this is done, they bestow a ing of no value, nothing to the purpose. And those that e bountifull and liberall enough in matters of lust and va- ie, bee so sparing in workes of mercie, that one can hard- wring a pennie from them, by all the perswasions hee can ake. And what is the cause they be so slow and vnwilling? ecause they neither haue, nor will haue anie sense of other ens miseries, but put away all consideration, and regard these things, and giue themselues wholly to pleasure. nd in those matters which will cost them many teares, and ing them no good hereafter, but much sorrow, they care ot how farre they run, and what charges and expences they e at: but for workes of mercie, and duties of compassion, at will further their reckoning, and comfort their soules,

and do good to the Church and Saints of God, they come so slowly and heauily, as though all were loſt, which is the way beſtowed. And the reaſon is, becauſe they haue an hard mercileſſe and void of compaſſion.

Amiable behauiour.

Now the outward duties follow: and they are three in number ſpecially to be regarded. The firſt is an amiable and louing behauiour of ones ſelfe towards others. For, a ſowre looke, and an auſtere contemptuous geſture, breaks this Commandement (becauſe it alienates mens affections from vs, and is a preparatiue to hatred) ſo it is a fruit of loue and a part of keeping this Commandement, that one ſhould by all good and gentle carriage of himſelfe, ſhew his readineſſe and willingneſſe to doe good, ſo neere as hee can, to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a teſtimonie of his humble and louing heart. That where he came, he was very courteous to all men, even Infidels, men of a falſe religion, and did carrie himſelfe in all good ſort vnto them. As, when hee had to deale with the *Hittites:* Firſt, hee bowes himſelfe in all courteous manner, and then his words were gentle, and all his perſwaſions milde and kinde: and when they willed him to burie his dead in any of their ſepulchers, he giues them hearty thanks and with the like courteſie and good ſpeech as afore, propounds his requeſt. And this gentle dealing did ſo winne the hearts of theſe Heathen people, and made him ſo well eſteemed and accounted of amongſt them, as they ſay to him, thou art a Prince of God amongſt vs, and would deny him nothing. And ſo when hee met with the Angels, which hee tooke for no other but for common trauailers, hee ſalutes them, bowing his bodie in all humble ſort, gaue them good tearmes, and called them Lords, and intreated them to eate morſell with him. And by this affability and kinde vſage of himſelfe, hee did not onely get fauour and good account with them among whom hee liued, but hath gotten credit to this day, and ſhall to the worlds end; that being a man of ſingular worth and good deſert, ſo well graced, and of ſuch plentie and wealth, all this did not make him ſowre, careleſſe or disdainefull: but hee ſhewed himſelfe kinde and amiable, con-

Gen. 18.

the meanest. For indeed proud and haury lookes, and a scornfull and disdainefull eye, are such things as God abhors, he speakes, Prou. 6. 17.

But wee see on the contrarie side, that many doe this now for their credit, and thinke to be esteemed by looking high: swaggerers and ruffians, that haue no grace in them, nor outward thing to commend them. These abiect base persons, the scumme and froth of all the earth, rude in behauiour, wicked in heart, and careless in life, thinke, if they can looke big, and carrie a proud and a disdainfull face, and ouercrow euerie man, and care for no man, scorne their betters, and preferre themselues before all, then forsooth they are men of some name, they shall bee accounted of, and they are worthie to bee looked after. They thinke to get credit by contemning euerie bodie, and to bee had in account by making no account of anie. This is their courage, this is their valour, and they haue nothing to grace themselues with, but this kinde of rudenesse. But in truth this disgraceth and discrediteth them, this proclaimes their shame, and shewes that they be light, and emptie of all goodnesse: and though they had many good parts otherwise, yet this would burie all, and make them contemned in euerie mans heart and eye, because they bee so scornefull and contemptuous to euerie one. This was *Ismaels* kind of life, his hand was against euery man, he regarded none, nor cared for anie, but set them all at defiance and at nought: therefore euerie mans hand was against him, they see as light by him: and these also haue an *Ismaels* reward, euery one is their foe, and euerie one speakes of their shame: and what haue they gotten now? For they that will be honored must honour, and they that will be kindly deale withall, must deale kindly with others. He that lookes for an amiable behauiour from others, must shew an amiable behauiour to others.

Swaggerers and their behauiours.

The second outward dutie is to defend the oppressed, and succour those that suffer wrong; a thing much commended in *Iob*, that hee pulled the prey out of the Lions mouth, and sought out the cause of the poore, hee was a father to the fatherlesse, and husband to the widdow. And this did com-

fort

fort him in time of his trouble, more then all the wealth of the world. This is commanded, Prou. 24.11. *Deliuer them that are drawne to death, and wilt not thou deliuer them that are led to be slaine? If thou say, Behold I know it not; he that pondereth the hearts, doth not hee vnderstand it? and he that keepeth thy soule, knowes hee it not? will hee not also recompence euery man according to his workes?* He shewes, that if wee see those that bee vnrighteously drawne to death and oppressed, we must not stand by and say, Alas who euer saw such a world as this is? who euer saw such dealing? but wee must put to our helping hand, and labour to our power, and as far as we can, to rescue them and deliuer them: for (saith he) wilt not thou preserue them? as if hee should say; Art thou so merciless, that thou wilt not helpe the oppressed? But then he meetes with our excuses, which wee are readie to make in such cases: Alas, I knew not that hee had such neede of my helpe: and if I should meddle, I might bring an olde house vpon mine owne head, and trouble my selfe, when I needed not. But hee cuts off all, saying, Doth not God see thee and know thine heart? as if hee should say; Well, these excuses may dazell mine eies, and make a faire shew, with those that can see nothing but shewes: but GOD lookes not so much to the tongue, and what one can say for himselfe, but hee ponders the heart, he doth not see it lightly, but knowes and considers euery particular thing and circumstance, and therefore it is no shifting nor doubling when hee comes to take triall of vs. And hee knowes that all these excuses come from selfe-loue, and the loue of lucre and commoditie, that one might spare cost and liue at ease, and rather see another oppressed with wrong, then hazard himselfe anie thing to helpe him. And last of all, hee saith, You that be so loath to suffer a little trouble, and bee at a little charges to helpe another man in his miserie, know you not that God recompenceth men according to their workes? that hee causeth them to reape like for like? and may not you come to the like miserie your selfe? and then, because you had no heart nor will, to helpe another, you shall see others lie as quietly by you, and not venture to minister anie succour vnto

you,

you. But now men are come to that selfe-loue and senselesnesse of other mens wrongs, as if they were things done in a farre Countrie, and in another age; as though it nothing pertained to them, they haue nothing to doe with them. But those that bee of the better sort, will onely haue a little idle pitie, and mercie of the mouth, in a few words; Alas, I am sorie, and it is pittie that honest men should bee thus wronged: but neuer put to an hand to helpe, nor stirre a finger to doe any good in their relieſe, neither be at paines nor charges to ease and deliuer the oppressed. But most men beare this minde, that they could take more paines, and be at more cost to pull one of their owne beasts out of the ditch, then to pull a poore wronged Christian out of the pawes of the persecutor. But *Ionathan* was not of this minde, hee ventured his owne life to saue *Dauids*, and deliuered him out of the hand of *Saul* his father: though it seemed, *Dauid* onely stoode betwixt him and the Crowne. And *Obadiah* being the Kings Steward, when *Ahab* his master raised an hote and sharpe persecution, and would haue slaine all the Prophets, and hee should haue escaped but hardly, in likelihood, if his Master had perceiued that he had borne any fauour vnto them: and the famine was so great, that no bread nor water almost could bee got for money, so that it was not onely dangerous, but exceeding chargeable, to feede an hundred Prophets now, whom the King sought with all diligence to put to death; yet (notwithstanding all these impediments) hee stoode faithfully for GOD and his Prophets, and kept them with bread and water sufficiently in the heate of persecution, and the middest of famine. *Rahab* also (so soone as shee had anie sparke of Religion and the feare of the true GOD) defended the spies, and that with the hazard of her owne life. For (when the King would faine haue gotten them, with purpose to haue slaine them) shee hid them, and saued their liues; and by that meanes also saued her selfe, and her household; and had this priuiledge, that afterwards, Christ Jesus came of her stocke and posteritie. 1. King. 18. 4. Iosua. 2.

But on the contrarie, most hellish and cursed of all are those,

those, that be so farre from helping and succouring God flicted Saints, as that they reioyce at their trouble, and count it one to another, as verie ioyfull tidings, that m them merrie, and they put an hand to it, and to their po helpe it forward. These be cruell wretches, inspired with malice of the diuell, and vnlesse they repent, shall be misera wretches hereafter, plagued with the vengeance of God, reward for their crueltie.

Shewing mercie to the needie.

The third and last dutie here commanded, is, to shew m cie to the needie, that want, according to our ability, and t necessitie. This Christ commands, Luk. 12. 33. *Sell yee haue, and make you bagges that waxe not old.* Where C exhorting them to bee mercifull, meetes with a com obiection: Indeed I would willingly bestowe some-th vpon Christ, but alas I haue nothing to giue. Yet, haue nothing to sell? Neuer a strike of corne? neuer a parcell land? no houshold-stuffe, that you could spare for Ch If you haue, sell it, and giue it to Christ and his member uen as a wicked man will rather sell some thing to serue lust, then that hee will haue it vnsatisfied: so doe you Christs sake, let not him goe vnserued, but shew that loue him, as well as they loue their lust. Oh, but if I sho sell and giue thus, I should be beggered. Nay, Christ wi no man to beggar himselfe, but make you bagges. This such a treasure, as no other is like it: for none other will m tiply, and yeeld encrease lying by vs; but is of that na that either of it selfe it will corrupt, and the canker and will set vpon it, and bring it to naught, or else the theefe meete with it, so that one is in continuall danger to be po But this is such a kind of treasure, as in it selfe is eternall growing, and is so surely kept, that no man can depriu of it, by force or craft. And then another benefit there is *Where your treasure is, there will your heart be also.* This good effect, that if one lay vp treasure in Heauen, his heart follow it.

What is the reason, that many men can come so ha and with such difficultie to speake of heauen, that one as easilie make a great Mil-stone ascend vp into the skie, dra

aw their thoughts to heauen-ward? Becauſe their treaſure not there, they haue ſent nothing before them thither.

Worldly men can talke nimbly and readily of grounds, money and beaſtes, and ſuch like, becauſe in theſe they ue laid vp their treaſure: and let a man goe whither he will, om the one end of the world to the other, his heart will ſtill e there where his treaſure lies: of this hee will talke at his ble, in the field as he walkes, as he lies, euery where, and he not wearie. The treaſure drawes the heart vnto it. But the e ue neuer laid vp one pennie in heauen, haue repoſed noing in Chriſts boſome, and therefore haue no minde to inke of him: one may ſooner pull their hearts out of their odies, then put any conſtant heauenly meditation of God d the life to come, into them. But if a man would let his iefe wealth bee with God, and lay vp his ſpeciall goods in eauen, his chiefe thoughts and ſpeciall deſires and meditaons would be of God and of heauen: hee would talke of it willingly, as conſtantly, and with as little tediouſneſſe, as e moſt couetous man ſpeakes of his money and catte'l, nd nothing ſhould bee ſo delightfull to him, as to conferre nd meditate of things pertaining to the life to come. And rou. 11.17. it is ſaid, *He that is mercifull to the poore, rewards is owne ſoule.* As if he had ſaid, Euery man will yeeld, it is a ood thing to be beneficiall to himſelfe, and doe good to s owne ſoule: but this is moſt certaine, that nothing in e world, no purchaſe, no bargaine, ſhall bring ſo much pro- to the ſoule, as a mercifull heart, and a liberall hand, to eſtow his goods vpon poore Chriſtians, the members of hriſt Jeſus. So the Apoſtle ſaith, 2. Corinth. 9. 6. *Hee that wes liberally, ſhall alſo reape liberally.* It is otherwiſe in this atter, then it is in other mens haruеſts: for, let a man ſow euer ſo good ſeede, and vſe all diligence in preparing and ting the ground, yet ſome caſualtie may befall, which ill ſpoile the haruеſt, and a man ſhall not haue his ſeede aaine.

But here it is certaine, one ſhall haue a good haruеſt, noing ſhall hinder this crop. If one ſow but a cup of colde ater, for conſcience, and in loue, it is ſowen vpon Chriſt Ieſus,

Jesus, he is the ground: as in Matth. 25. 35. *I was hungrie & thirstie, &c. yee fed and cloathed mee.* Therefore, vnlesse w think that Christ will be a barren ground; it is most certa that hee that scatters seed heere, shall finde a large incre That which is cast abroad in mercie, shall returne again goodnesse: the more good a man doth, the more good he sh receiue: and that certainly, because God will restore it. A there is nothing more effectuall to continue the good est and prosperity of a family, then when the gouernour of t family opens his hand abundantly, with all plenty of go works and mercy.

Rules that one may doe the duties of mercy aright.

Now that one may doe this duty of mercy rightly, so a may be pleasing vnto God, and bring comfort vnto his ow soule, these rules must be obserued.

First, out of Micha. 6. 8. *Deale iustlie and loue mercie.* I stice in getting, must be ioyned with mercie in bestowing that must be well gotten, that is liberally giuen: or else it but to rob one to giue to another: to take it from the ri owner, to whom God hath giuen it, to bestow it on anoth whom we thinke good. As 1. Sam. 8. chapter 14. saith of t ill Kings, that they would take away the peoples vineyar and fields, and oliues, to bestow them on their seruant and on whom it pleased them. This is not mercie, nor to b accounted liberalitie: neither doth it deserue any bett name, than theft. As many among vs care not how vniust they get, whom they pinch, whom they oppresse, whom th wrong: but when the time comes, that they thinke t shew their liberalitie, and to let all the world haue a ta of their bountie, then no man shall bee put backe, b euerie man shall haue his fill for a time; and now th thinke they haue quitte themselues well, and you m account them verie liberall, bountifull Gentlemen.

Men must be iust before they can be mercifull.

Nay, first let them bee iust, and then they may bee mer cifull; but till then, all is oppression, robberie, and spo ling.

And many idle Ministers that get many benefices int their hands, and make themselues fat with the peoples blo whom they starue, and care not for feeding their soules at an time

me; yet, that they may get them a name of bountifull men, nce or twice in the yeare they will come to the people, and aſt them, and great good cheare they muſt haue: thus they ob their ſoules to feed their bodies, and vnder pretence of ho-pitality and neighbourhood, they make a prey of the people. ut they ſhould doe as *Zacheus* did, firſt reſtore the ill gotten oods, and then of the reſt that was their owne, they might be erciſull and doe good: but it is no liberality to be lauiſh of nother mans.

Secondly, it muſt bee done liberally without grudging or nnrmuring: as 2. Cor. 9. 7. *God loues a cheerefull giuer.* It muſt ot bee wreſted from vs, but come willingly and freely; or lſe the praiſe is loſt. So Prouerb. 3. 27. *With-hold not the good om the owner thereof,* Hee makes the Chriſtian neighbour hat is in neceſſitie, an owner; euen one that hath good right nd title to our goods, according to our abilitie. For God ath giuen it vnto them, and it is their due: therefore hee uth, with-hold it not from them, but giue it readily, put him ot back, but let him ſee that thou art glad to doe him good, nd that it is a delight to thy ſoule to helpe him in his need. o Chriſt ſaith, that the poore widowes farthing was more in Gods account, then all the large offerings of richer men: for ey did it moſt of them ambitiouſly, and ſome Phariſies me-toriouſly, to binde God vnto them, and make him behol-ing vnto them; but ſhee did not looke to credit: for it was her a diſcredit, that when all the reſt come with their great ummes, ſhe comes in with hermites among the reſt, neither id ſhe thinke to merit any thing at Gods hand, but deſired pleaſe God. That which ſhe had, though it was but a lit-e, ſhe gaue very freely: and therefore God accounted it as very great gift. Therefore we muſt looke that our gifts be ee-will offerings, and come voluntarily, and then they ſhall e well accepted. Chearefull giuing.

Thirdly, wee muſt looke to doe good, eſpecially to the ouſhold of faith. Though a man ſhould doe good to all ankinde, yet his principall regard ſhould be to Chriſtians, at where Gods kindneſſe appeareth moſt, there his kind-eſſe may be moſt exerciſed; and hee muſt doe moſt good Gal. 6.

where-

where God hath giuen most good. So Math. 25. That wh they did to poore Christians, was accounted as done vn him, and that he paid as a debt of his owne.

Which confutes those, that, if they bestow any thing, be sure Christians shall haue least: but it is done (hand ouer he without any regard to whom it is done; and euery one sh fare better with them, then he that is best. There is a certa hidden malice, and a secret inueterate enimitie to good me and therefore all worldly men thinke that worst spent, that giuen to Gods children. And thus much of the things forbi den, and commanded in this Commandement; that we d the one, and auoid the other.

Hindrances from the keeping of the sixth Commandement.

Now certaine things must be auoided, where are occa ons of the breach of it, and hinder the keeping of it. And t first of these is pride: for, so much pride as there is in any, much occasion there is of the breach of this Comman ment. For so the holy Ghost saith, that only from pride co tention comes. Hee that is proud, is alway readie to stirre strife: for he will do wrong to any, but he will be admonis ed by none. Secondly, hee so spends and ruinates his esta by seruing his proud lust, that he hath nothing to bestow works of mercie: by setting himselfe so high, hee brings estate so low, that he cannot afford to doe any good; he is wayes in want and need, still shifting, and cast behindhand because hee is too lauish in spending vpon needlesse thing to serue himselfe. As the Sodomites, though they liued in most rich and plentifull Country vnder the Sunne, and th which was fruitfull of all increase, yet they could shew worke of mercie, no good that they could doe: Why? be cause they were proud, and thought all too little that came themselues, and for their owne delights, and therefore co spare nothing to supplie anothers need. So it is seene, th many poore men are able to doe more good, haue more lay out vpon mercie, then manie that haue rich reuenewes And why? because these with their reuenewes haue a deuo ring sinne, and that is pride, which drinkes them drie; so th they may truly say, they haue nothing to giue. They are di uen to wants and necessities, that they can neuer get before hand.

1 Pride. Prou. 13. 10.

Ezek. 16. 49.

nd, they haue it not to giue, and how can they giue? But hy haue they it not? whose is the fault? Is it not therefore, ecause they haue fed the wasting humor of pride? and that tes vp all which they should bestow on Gods poore Saints? herefore, who euer would keepe this Commandement, let m striue against this sinne: for that will make him vnable to e good, and cause him to be as dry wood, to minister matter r euery contention.

Secondly, beware of couetousnesse: for a couetous man Couetousnes.
nnot but be cruell. As appeareth Micha. 3. 3. where speang of couetous mens dealing with their poore neighbours, e saith: *They eate the flesh of my people, and flay off their skinne m them, and they breake their bones and chop them in pieces, s for the pot, and as flesh within the caldron.* Hee compareth ese greedy minded men not only to Butchers that pluck off he hide of the poore beasts, but also to Cookes that deuide e flesh in peeces, and cut the bones and sinewes asunder.

He that is giuen to wicked couetousnesse, cares not what ischiefe fals on another, so hee may haue lucre. Who-euer ands in the way betwixt him, and his gaine, hee wisheth his eath vnfainedly. If it be a father, he could reioyce to see him id in his graue, that he might haue his liuings. If a brother, he may gaine by his death, you can bring him no more welome newes, then that his brother is dead. Alwaies couetousnes drawes after it a long taile of craft and cruelty.

Lastly, take heed of ryotousnes, and drunkennes; for when Ryot.
rinke is in, the wit and grace is out: then a man is such light uffe, that the diuell may tosse him about at his pleasure. First, hurts the body it selfe. Secondly, it breeds strife and con- Pro. 23. 29.
ntion, murmuring, brawling, and wounds without cause. er, when they went good friends (if drunkards can be good iends) to their pots; all vpon a suddaine, vpon a mad huour, no man knowes why, they fall together by the eares, d are ready to stab and mischiefe one another, and two or ree houres after, aske them the cause, and they cannot tell, ut it was a mad humour of theirs.

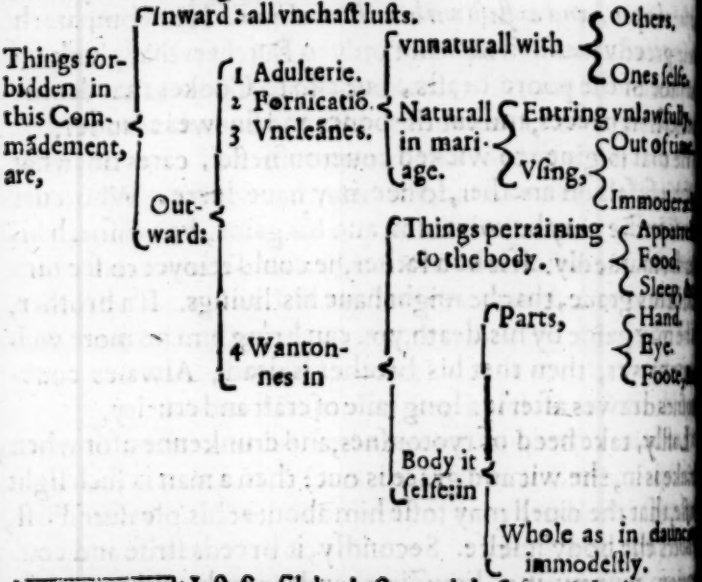
Thirdly, they so spend themselues this way, and drinke vp l their wealth, as that they haue no ability to doe any worke

of mercie. Therefore pride, couetousnesse, and drunken- must be shunned of all those that would keep this sixth Co- mandement, *Thou shalt not kill.* Thus much of the sixth Co- mandement, concerning the safety of our owne & our neig- bours person, and what duties we owe thereunto. Now f- lowes the seuenth Commandement, concerning chastity, a- how we should that way behaue our selues.

The seuenth Commandement.

Thou shalt not commit adulterie. Exod. 20. 14.

The summe of this is, that we should auoid all vncleanne- in our selues and others, and vse all meanes to preserue o- owne and our neighbours chastitie.



FIrst, for filthy lusts, and desires of the heart, co- sented vnto: Though they be kept in, and n- uer break forth in word nor deed, yet this vo- lust, and desire it selfe, makes one a breaker this Commandement before God. As our Sa- uiour Christ the Law-maker, and therefore also the best e- pounder of it doth testifie: *I say vnto you, he that looketh o- a woman, to lust after her, hath committed adulterie with her a- eadie in his heart.* They of olde, saith he (meaning the Phari-

Math. 4. 27.

es) had said, *Thou shalt not commit adultery*, extending the Commandement no further, then to the grosse act: and that ey would not haue men commit, because it would bring proch vpon their name, and death vnto their bodie. But hrist requires a farre greater puritie, and shewes, that the dultery of the heart is odious to God, as well as that of the ody; and that men cannot more easily see and perceiue that utward filthinesse, then he doth the inward. For hee hath ure eies, that can abide none iniquitie, and he searcheth the eart and reines. An vncleane heart, therefore, wishing foule hings, and meditating vpon filthinesse, is most hatefull to God.

The vse of this is, to condemne those, that, when they eare Gods curse against the transgressors of this Commanement, concerning adultery, thinke, if they haue not broken orth into the outward action, they are free, and out of the un-shot: that pertaines not vnto them. But let them know, hat if they haue an ill heart, though men cannot charge them ith the ill act, yet GOD can charge them with the euill ought, and that they are liable to Gods curse, as well as ose that offend outwardly. Indeed there be degrees, and e increase of sinne brings the increase of iudgement: and roser sinnes shall haue more grieuous plagues: but the least ult is sufficient to condemne them. And they that will not umble themselues, nor care for inward motions, will (if occasion bee offered) easily be drawen to the outward practise. or lust hauing conceiued, brings foorth sinne. And he that ill not restraine it in the conception, shall not bee able to inder it in the birth. Therefore he that would not haue sin ome, must not let lust conceiue, but labour earnestly to kill in the wombe, as it were. For howsoeuer thought bee free respect of the sight, and law of men, yet it is not free from od, nor from his law, which was not only giuen to reforme d rule the outward manners, but the soule also, and all the ections.

Vse.

[nward vncleannesse accursed before God.

Iam. 1. 14.

Secondly, this serueth for the instruction of those, which e thus offended, that they must repent and craue pardon Gods hands, and intreat him, of his mercy, to kill his lust,

Ier. 4.14. Luſt ſhould be ſlaine in the conception.

and to waſh away the filthineſſe of their heart; that they m not onely be freed from the iudgement of God due to the but alſo may hinder the birth of ſo filthie a monſter, as proceed of this ſo ill a conception. In other conceptions a foule fault, after the conception to take any thing that binder the increaſe and birth of it. But in this conception is the greateſt vertue and ſafeſt way, to take ſuch a receipt ſha I quit kill it that it may neuer come foorth to light. this receipt is onely to repent and craue pardon: for elſe G will bring their ſecret ſinne to open ſhame, and their in filthy deſire, to outward publike diſgrace.

The meanes to cleenſe vs from filthy affections.

Now the meanes to purge the heart, and to make it cle and pure from ſuch filthy affections, is, firſt to pray to G often and earneſtly to purifie the heart, and to ſanctifie it his holy ſpirit. Then ſecondly, to bee faithfull and diligen

1 Praier purifieth the heart.

ſome honeſt and lawfull calling, that they may buſie heart vpon ſome thing lawfull and profitable. For idle

2 Idleneſſe breeds luſt.

is the mother of foule luſts. As a ſtanding poole (not h any courſe of running) growes filthy of it ſelfe, An of Todes and noiſome vermine: ſo the heart that is taken vp in ſome good and honeſt calling, is a fit place the deuill, wherein to breede and engender all monſtr and filthy luſts. Idleneſſe procures luſt, nothing mor

Ezech.46.49. Gen.13.10.

what was the reaſon why the Sodomites grew ſo filthy vncleane, that no people euer were ſo beaſtly? Bec hauing the moſt fruitfull and aboundant countrie in world (for it was like the garden of God that yeelded all commoditie and profit) they grew rich, and then like liſh men, did ſettle themſelues to nothing elſe, but their and delight. Their nature was no worſe then others: b their idleneſſe ſo corrupted their hearts, as the deuill had bertie to caſt in, and they leiſure to purſue all monſtrous vncleane deſires whatſoeuer: this was the cauſe they w ſo outragious.

3 Temperance in meat.

Alſo temperance in meat and drinke, watching and faſting, as need doth require, and as our ſtrength may bear These meanes (by Gods bleſſing) will ſlay theſe luſts, empty the heart of ſuch ill deſires, & preſerue our ſoules bod

odies pure and vndefiled. But if that all these meanes being sed faithfully, these lusts will not yet be so ouercome, but ill arise and still ouerburden the heart, and set it on fire with l desires, and the flesh will not be tamed, then one must seek he remedie of mariage, and pray to God to giue him a meet oake fellow; and then we may look that God will certainly eare our requests. For, when we haue done our indeuour to eate down our flesh, and yet cannot so ouercome it, but that e stand in need of an helpe this way, then God hath called s to the estate of matrimonie; and as he hath giuen vs a cal-ing, so we may hope that he will giue vs such a one, as shalbe comforter to vs, and an helper both for this life, and the life o come. And so much for inward breach.

The outward breach of this Commandement hath manie branches. But the chiefe are comprehended by the Apostle. Gal. 5. 19. where hee saith, *The fruites of flesh are adulterie, fornication, vncleanesse, wantonnesse*. These are the chiefe outward breaches of this Commandement. And first, for adulterie: That is committed, when either partie offending is either married or contracted: for, if hee be either ioyned by mariage or contract, that commits the act, then it is adultery. This is a verie high breach of this Commandement, because they *breake the couenant of God*. For, when they come toge-ther in either of these knots, they binde themselues by coue-nant not onely one with another, but to God himselfe (that hath appointed the ordinance) that they will faithfully and truely keepe their fidelity one to the other: and therefore if they deale vnchastly, it is not onely vniustly done in regard of themselues, but they forfeit their bond to God, euen to the hazard of their saluation, and prouoke his curse, both on the soule and bodie. And this exceedingly aggrauates the sinne of adulterers, That hauing come in the sight of God, and be-fore men and Angels, to make a couenant, and there also in the face, and by the voice of the congregation, craued a bles-sing of God vpon their proceedings, they abuse God, An-gels, men & all, by breaking their couenant in polluting their bodies, directly contrarie to the solemne vowe which they made vnto the Lord.

Outward breach of this commande-ment.

Adulterie.

Pro. 2. 17.

But, how grieuous, and vile a thing this is, the ill effects that follow of it doe declare. The first is set downe, Pro. 5. 11. *It consumes the flesh and the bodie.* It is a fire in the bones, it breeds fretting and incurable diseases: that, as sinne makes one loathsome in the sight of God, so the plague may make him loathsome in the sight of men. If one be so audacious as to breake this couenant of GOD: though men forbeare to inflict that death vpon him, which by Gods holy Law is due vnto him (for by the law of God the adulterer is as guiltie of death as the wilfull murderer) yet God meets with him, and by filthie diseases brings him to his desired end. Secondly, Prou. 6. 26. the holy Ghost saith, it brings one to a morsell of bread, that is, to extreame pouertie. And so Iob, 31. 12. saith of this sinne, *That this is a fire which deuoures to destruction, and which will roote out all our increase*: this will make spoyle and hauocke of all that a man hath. Thirdly, it consumes not onely the goods and bodie, but there is a further consumption then all this; hee that doth it destroyes his owne soule, as *Salomon* saith, Pro. 6. 32. Fourthly, he gets a perpetuall blot to his name, Pro. 6. 33. that he shall neuer bee able to put away, vnlesse hee doe truly repent and so get it washed away by the bloud of Christ, which only will make all cleane. But else he shall haue alwaies a shamefull name, and an ill report. All the braue apparell, all the bribing and colouring in the world, will not couer this blot of the name and estimation. For, he is a needlesse theefe, not stealing for necessitie, but of presumption, and therefore deserues no pitie. Wee see, that if a theefe vpon necessitie, as it seemeth to him (though indeed no necessitie should make a man sinne) doe filch or steale from his neighbours, men shew some kinde of mercie, and doe not altogether so much abhorre it: but when one hath the remedie, and hath professed his thankfulnesse to God for his helpe by marriage, and yet notwithstanding all the good meanes to the contrary will breake his couenant, hee is a needlesse theefe, hee shall finde no mercie, but hee destroies his soule, and makes his name to stinke among men. Fiftly, he that doth commit adulterie, doth not onely destroy his owne soule, but hee doth

1 The fruits of adulterie.

2

3

4

5

what he can to destroy anothers soule also, and so to kill two at once: and in this regard this sinne is worse then either theft or murder. For if a theefe should stripe a man of all hee had, and (besides that) take away his life also, the man so wronged were not one whit the worse man for all this, but his soule might goe to heauen, as well as if he had died in his bed: but he or she, that enticeth another to commit adulterie, robs the partie of saluation, so farre as in them lies. For little doe these allurers know, whether euer the other shall repent, or be conuerted from this sinne. For this is such a wound, as, no physitian can lay his hand to heale it, but the holy Ghost; no medicine can cure it, but the bloud of the Sonne of God. This is not to spoile his body of wealth and health onely, but euen the soule of life and grace: and this is the most grieuous spoile, and dangerous that can be committed. For, though one should hurt and wound another: yet there were hope that one might finde some skilfull Chirurgion to make all whole againe: but hee that hath striken so deepely into the soule and conscience, and hath kindled the fire of Gods vengeance in the heart, how knowes hee whether this shall euer be healed? And what a fearefull thing is it to bee an instrument to draw another into hell, and to incurable and endlesse miserie?

Lastly, besides all this, an adulterer is a theefe, by intruding his childe into another mans possession. For, what greater wrong or indignitie can bee offered to a man, then to haue his patrimonie, and all his labours left to a bastard, the seede of his mortall enemie? For of all men in the world, hee would be most vnwilling, (if hee knew of it) to bestow it on him: much rather would he giue it to a stranger whom hee neuer knew before, then to one that had so shamefully abused him; and could better finde in his heart to leaue his goods vnto a vagarant beggar, then to that bastard, whom vnwittingly now hee feedes and cloathes, and who shall enioy all his labour. Thus much for the cursed effects of adulterie. Adulterers are wicked theeues.

Now the vse that we must make of this, is, That sith it is so foule a sinne, and yet our nature is subiect to fall into it (as *Da-*

nid, after many corrections and humiliations, after ma miseries and benefits, when hee was somewhat growne yeares, and had the remedie also, yea and as the corruption those times was, had manie wiues, yet committed this sin it should mooue vs to vse those meanes and preseruat that may keepe vs from it. For, if *Dauid* did fall into it to great woe, and to some blotting also and blemishing of name, then we must not be secure and thinke our selues s

Meanes to make vs liue chastly in mariage.

Now the meanes to make a man liue chastly in mariage, these. First, if there haue beene anie fornication before ma riage, know that this is a secret poyson that lurkes with and if it be not stayed, it will breake out to adultrie. The fore that fire must bee quenched by true repentance, and it shall neuer flame out into further mischiefe, else it certainely haue his vent: an olde fornicator will bee a adulterer. I meane by an olde fornicator, such a one, as h committed fornication before mariage, without repentanc for hee hath a wilde fire within, that will not keepe wit long, but will make him burne in lust, as fast as before. A it may bee said of him, as GOD said to *Caine*, thy sinne i at the doore; so his olde sinne lies at the doore ready to c him: yea, it will let him haue no peace, but lies in wait, bu and pursues him, and meetes him at euery turne, till it h brought him to nought, vnlesse he by repentance first bring to nought.

This then must be the first care, if one hath beene a fo cator, To repent for that. And though one haue not offe ded this way, yet hee must keepe and obserue this secon rule: Euerie married person must labour for pure and fer uent loue to his yoake-fellow, as Prou. 5. 18. hee wi men not to follow after the strange woman. But how sh I chuse? he sheweth in the 18. verse: *Reioice in the wife of thy youth, and delight in her loue continuallie.* If married perso get feruent and pure loue one to the other, this will keep them safe. For it is not hauing of a wife, but the louing of her that makes a man liue chastly: and it is not the ha uing, but the louing of a husband that preserues a wo man from whoredome. But if shee haue him, and yet ha him,

I'll Loue betweene yoakfellowes in mariage, preserues their chastitie.

n, and despise him, she is in danger euery day to be defiled. ruent loue then must be sought for. Not such as flesh can eld; for the nature of flesh is, as to be violent before mari-e, so to be readie after to finde occasions of iarres and dis-es: but pure loue is a gift of God, and a sparke that comes m heauen, and hath this vertue to make a man liue chastly. t now if one will say, surely I will neuer be an adulterer, yet r all that cares not for his owne wife, but contemnes and spiseth her, he hath no warrant to say so: nay, he takes the xt way to bring himselfe into the snares of adulterie, by is first breach of a most principall duty of mariage, in that doth not loue his wife.

Another meanes to auoid adulterie, is set downe in Prou. 3.16. *If knowledge enter into thine heart, and wisedome de-ght thy soule, then shall it keepe thee from the strange woman, at flattereth with her lips.* To delight then and reioyce in e pure word of God, and to embrace it in ones heart, this ill so satisfie the minde, and content the soule with sweet mfort and delight, as that one shall not need to follow the npure and foule pleasures of the flesh, that are contrarie to od and his word. But if wisedome enter not into thine heart, st will: and if a man finde no reioycing nor pleasure in the ord of God, he is in continuall danger to seeke pleasure in ese fleshly and damnable lusts, that fight against God, and gainst his owne soule. For no man can liue without his de-ght; and though it break not out straight to the maine sinne adulterie, yet it will begin with other vanities; and not ease, till it hath traced one through all the idle and fooliſh de-ghts: and at length leaue him wallowing in this filthy and othsome pleasure. For, hee that is not refreshed with some ure and holy delights, wil surely be caried headlong to some ngodly pleasures.

2 Loue to Gods word preserues chastitie.

Thirdly, will wee be kept from this foule and monstrous n then we must mark the rule of *Salomon*, Eccles. 7.28. *I finde nge bitter then death, the woman, whose hart is as nets & snares, and her hands, as bands: He that is good before God, shall be de-liuered from her, but the sinner shall be taken by her.* He shewes how one may escape the lewd woman, and keep himself free from

A good man shall be preserued from vncleanesse.

from her snares; namely, bee a good man, walke relig
and keepe peace with God, else hee is in continuall d
Pro.22.14. to be taken. Hee shewes, why God suffers filthie strum
and harlots to liue vpon the earth; namely, that they may
Iaile or prison to wicked sinners, and chaines, where
hamper all vngodly persons: they bee as fowlers to catch
pocrites, that haue not the true feare of God; that those
be hatefull to God for other sinnes, may bee made hatefu
men for this sinne. For when men prouoke God by s
that hee hates as much, but bee lesse subiect to disgra
mongst men, then he giues them vp to those sinnes, that
shame them, and bring them into contempt before
world. And it is not as most men say, Alas, he was an ho
man, till he slipt into this fault. No: had he beene honest
fore, God would not haue deliuered him vp to the pow
this vile sinne now: But because he was wicked before, t
fore God punisheth sinne with sinne, that his inward wick
nesse might appeare to his greater disgrace: hee hath liue
religiously in the first table, and now God in vengeance g
him ouer, to liue vnrighteously in the second. These be
meanes then to keepe one pure; namely, an vpright life,
one liue in no other sinne that breakes off peace betwixt G
and him; and to take delight in the word of God; and vs
good meanes to get a pure and feruent loue to the you
fellow, and to purge out by Godly sorrow that venim
fornication, if anie haue beene committed before, that
would infect the heart with adulterie. For marriage ca
kill former lust, onely repentance can doe that: and marri
is an helpe to a penitent man, to preserue his chastitie for
time to come.

But now, if one haue fallen into adulterie, and broken
couenant of God, there is no way for him but onely one;
uen to confesse his filthie sinne, and bee grieued, and in
himselfe for it, and then to lay hold on the merits of Ch
Jesus, and to craue Gods mercie; knowing that hee can
easily forgiue, and the blood of Christ can as easily wash
way adulterie in the highest degree (so the person bee pe
tent) as the least spot of wantonnesse. So much for the
outw

ward breach, *viz.* Adulterie. The next followeth, and that 1. Cor. 6. 10. 11.
lled Fornication: that is, when single persons commit the
y act.
The second outward breach is fornication.
And this, howsoeuer it bee not so grieuous as the former,
ause it doth not breake the couenant of God, mentioned,
. 2. 17. and is not punishable with bodily death, yet it is
refull sinne liable to the curse of GOD and damnation,
so it is said, 1. Cor. 6. 9. *No Fornicator shall enter into the kingdome of heauen.* It is such a sin as shuts one out of Gods
kingdome, and casts him downe headlong to hell, and the
lasting vengeance of God. And the ill effects of adulterie
e named, namely a diseased bodie, a poore estate, a ble-
hed name, and damned soule, and the drawing and mur-
ing of anothers soule, doe agree to this sinne also. Oh,
they will marrie the party, and so all shal be well, and they
make an amends: But this cannot make an amends, for
hing can wash away the pollution of the soule, but the
ud of Christ. But if you do marrie the partie, why will you
e the first fruites to your bodie to the flesh and the diuell,
the refuse of God? It is a shamefull thing to serue sinne
h the chiefe of his strength and God with the remainder.
w can they looke for a blessed proceeding from so foule
eginning? why will hee doe so much wrong to his first
ne, to make him base begotten, and his posteritie a bastard-
generation? Why will they beget a continuall sorrow to
mselues, that they should not bee able to looke vpon their
de, without blushing, and cannot see the fruit of their bo-
but they must looke on the fruits of their sin, and behold a
nesse before them of their owne filthinesse and disobedi-
e to God? Or, if hee purpose not to marrie her that doth
, why doth he rob her of her virginitie, and make her vn-
for any other else? Therefore this is a foule sin, and dange-
s. For, vnlesse it be repented of soundly, fornication before
rriage makes a plaine and high way for adultery after ma-
e, and for much miserie in this life, and euerlasting shame
torment in the world to come.
The remedies against adulterie, serue also against fornications. Reuel. 21. 8.
The third outward breach of this Commandement fol-
es. And that is vncleanesse: which is either vnnaturall, or
Vncleanes, the third outward breach.
naturall,

naturall. Vnnaturall, with others, as Sodomie practi
the Sodomites, condemned, Rom. 1. 27. when *man wit*
worketh wickednes woman with woman commit villany, o
that beastly sinne, when men mingle themselues with be
These nature abhorres, and they be commonly punish
of some other horrible wickednes, & follow a very prop
and dead heart, and are farre worse and more horrible
adulterie. The other kinde of vnnaturall vncleannesse i
ones selfe. For one, by himselfe alone, may defile his o
bodie in most filthie sort: which though it bee most s
from man, yet it is abominable before God, and often
brings it to light, by punishing those, which haue vs
with terrour of conscience, and horrible feare in their m
or else with frensie, and madnesse. These punishments
often fallen vpon the practisers of this sin, and then all
abroad, then they lay open and vomit out all their fi
Naturall vncleannesse. and howsoeuer they seemed chaste and pure before, yet
their filthinesse is brought to light. The second vnclean
is betweene married people, either in their entrance into
riage, or else in their proceeding and vse of it. The vnc
nesse in the entrance, is either if one marrie another of a
trarie religion: as a professor and a Christian to wed a
theist, or a Papist; their whole life so led, till repentance
conuersion come, is vncleane and vnholy in the eies of G
And therefore in *Ezra*, those that had so maried, were
Ezra. 10. 3. strained by God to put away both their wiues and chil
as vncleane persons, and vnmeete plants to grow in a Ch
an family. Also if those marry together, that be within th
grees of consanguinitie, or affinitie forbidden, they may
and shift as long as they will, but they shall neuer shift o
reproch and condemnation of being vncleane persons be
God, sith they marrie without the warrant, yea contra
the commandement of God. Also those that marrie wi
consent of parents, their marriage is vnholy, and life vnc
till they be reconciled to God by repentance, and to the
rents by submission. These be the pollutions in the cont
into the estate of mariage. In the vse of it, vncleannesse is c
mitted.

Firſt, in comming together at vnſeaſonable times: this Leuit.18.19. 20.25.
s a cauſe that made the land of Canaan vomit out her in- Leuit.20.18.
bitants; becauſe they had no regard to obſerue lawfull Ezek.22.10.
es but came together then when God and nature requi-
that they ſhould forbeare the mariage bed, and keepe
mſelues a ſunder. Now if the Lord did ſo fearefully plague
ſe heathen people for this vncleanes, which onely had the
of nature to guid them: how much more are they in dan-
of his heauie wrath, that haue beene forewarned to auoid
ſinne by his iudgements executed, both one the Gentiles
on the Iewes, and alſo by his written word? And this
to bee puniſhed with death in both parties, in the old
; becauſe by reaſon of the time and manner of ſepara-
it might then bee more eaſily diſcerned. Alſo in ma-
e one may deale vncleanly by acceſſe, vnleſſe hee care-
y ſtriue and pray for temperance and mederation. For as
an may be a wicked drunkard with his owne drinke, and
utton, by exceſſiue deuouring of his owne meate: ſo
wiſe one may bee vncleane in the immoderat vſe of the
riage bed. And this ſinne, though the hand of the Ma-
rate cannot puniſh it, yet Gods hand ofen findes it out,
the children diuers times prooue monſtrous, and miſha-
, and leprous, or idiots, or elſe very vngodly and ſtub-
ne. And thus God meetes with theſe ſecret ſinnes by
gement, when men will not bee carefull to auoide them,
meete with them by repentance, when they are fallen
them.

The laſt breach in this Commandement, is in wanton-
e: which is the preparation and foundation for all the
er; conſiſting either in things belonging to the body
e body it ſelfe. Wantonneſſe in things belonging to
body, is ſhewed in coſtly apparell. Not that their ſhould
bee things fitting the eſtate, and that there were not a
nitie of degrees to be regarded: but in no eſtate or de-
e may one be ſo exceſſiue, as to hinder himſelfe frō good
es of mercy and religion. None ſhould beſtow ſo much
e in trimming the body, as he can haue no time for trim-
g his ſoule; nor beſtow ſo much coſt in rich apparell;

as

as he can spare nothing to bestow on the poore Saints.

Wantonnesse in apparell.

Secondly, in strange apparell: as in Zeph. 1.8. the Prince the Kings Children are rebuked, for that (hauing more money and maintenance then their neighbours) they did bestow it in doing any worke of mercie to the poore, prouiding any thing of profit for the Common-wealth, only in setting out themselues by new fashions, that no tricke or foolish deuice could come vp, but presently must haue it. Yea, they neuer thought themselues well, vnless they were beginners of some new-fangled inuentions, concerning their attire, that other folkes might looke at them and lust after them. And these kinde of persons, howe-

Isay 4.4.

they seeme fine in their owne eies, yet they be filthy in Gods

Wantonnesse in diet.

eies. Also in excessiue diet, when we keepe no good meat in meat and drinke. For one cannot lay on more fewell, but hee shall haue a greater flame. So stuffing ones selfe with meat and drinke, will make the heart more outragious in beastly euill lusts. As the Prophet saith, *They rise vp full, and then neighed after their neighbours wiues, as a fedde horse after a mate*: this is a homely comparison; yet the holy Ghost vseth it, to make the sinne more loathsome. Also, in excessiue

Ier. 5.8.

Wantonnesse in sleepe.

pinesse and sluggishnesse; when a man liues so, as neither the world, nor the place where he liues, shall be any whit the better for him, but hee spends his strength and his life in eating, drinking, and sleeping: abusing that time slothfully which God hath giuen him to do good, and get some knowledge of God, and assurance of his owne saluation. Such a

Gal. 5.19.

ner of persons bee wantons, and by the Apostle, put in the number of filthy persons, that shall not inherit eternall life.

Wantonnesse in abusing the parts of the bodie.

Also in the body it selfe, and that is either in the parts or the whole. In the parts, as an eie full of lust, as *Peter* saith, that *ceaseth not to sinne*. Though the body sometimes ceaseth for want of occasion, or for weakenesse, yet the eie is alwaies busied in vnchaste and wanton lookes. Also the tongue in

2. Pet. 2.14.

vnchaste and wanton songs, and reading loue-bookes, of dalliance and filthinesse, which is a kinde of contemplatiue fornication. They that made them, be wantons, and those that read them. So euery other gesture that stirres vp ones selfe

anie other, purposely to lust, that is wantonnesse: as the
Viseman saith, that a wicked man makes a signe with his fin-
er, and speakes with his eye. Pro. 6. 13.

The whole bodie is abused to wantonnesse in immodest
ncing. For heere euery part is abused to daliance, the eye, Wantonnesse in abusing the whole body.
e hand, the foote, and all, in meeting, in embracing and
ch like. All the action is nothing, but the profession of an
chaste heart. Here is an artificiall grace, an artificiall pace,
artificiall countenance, and in euery part a wicked arte is
ded to encrease the filthinesse; and if you call it a sport,
is a verie dangerous sport to vse the bodie as an instru-
ent of wantonnesse, and an inducement to fornication and
ulterie.

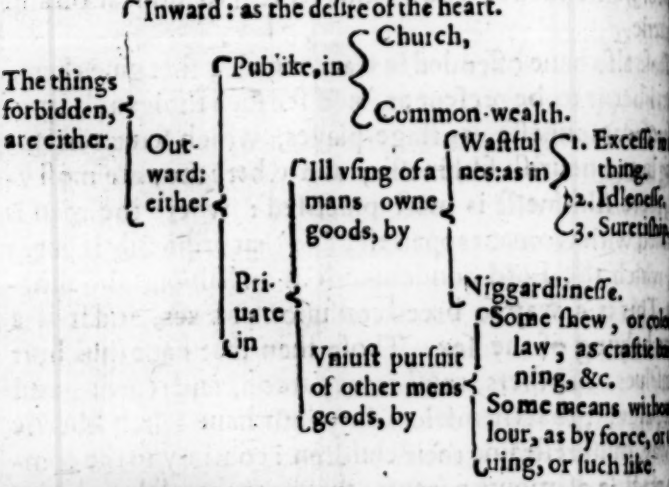
Those also haue offended in wantonnesse, that giue them-
lues libertie to be present at, and see such things as be pra-
ises of wantonnesse, as stage-playes, which serue for no-
ing but to nourish filthinesse; and where they are most v-
d, there filthinesse is most practised: where the man is
oathed with womans apparrell, and that ordinarily is put in
e, which the Lord condemneth as an hainous abomina-
on. This is a way to breed confusion of sexes, and it is a Deu. 22. 5.
aine belying of the sex. Those then that haue thus hurt
emselues, or others, must craue pardon, and repent; and
ose parents, that themselues in youth haue taken libertie
is way, must restraine their children: contrary to the com-
on practise of impure parents, that haue themselues beene
fornicatours and wantons, and now when they are spent,
oth them good, and makes their heart glad, to see their
ng children tread in their steps, and runne madding and
pping vp and downe, with all wanton and vnseemely be-
iour. This, howsoeuer men make but sport of it, yet God
ll not tolerate it: for if hee cannot put vp the abuse of one
mber alone, to wantonnesse, he will neuer endure that the
ole body should be thus abused. Thus much of the seuenth
mmandement, concerning preseruing our owne and o-
s Chastitie: The next is, concerning goods, in the eighth
mmandement, which is as followeth.

The

The eight Commandement.

Exod. 20. 15. *Thou shalt not steale.*

The summe of it is, that wee should not hurt our owne, our neighbours estate: but, so farre as wee can, procure the good of both.



THe inward breach of this Commandement, is lusting after another mans g in the heart, and a secret desire of which is none of ours, though wee s not to get it wrongfully. For, as in former Commandement, the filthie cupiscence of the heart was counted adulterie b GOD, though vncleane practises did not breake so so heere, hee that inwardly longeth after his neigh goods, is a theefe before Gods iudgement seate, th hee stay his hand from taking of them. So in 2. Pet. 2. he (describing wicked men) saith; They haue *hearts exe sed in couetousnesse.* Though they durst not giue such libe

To long after our neighbours goods, is theft.

their hands, yet it was the occupation of their hearts, to be waies ſtealing, alwaies deſiring that which was none of theirs. Euen as the thoughts and deſires of Chriſtians are buſied in thinking of the life to come, and of the latter end, and how to glorifie God while they liue: ſo their deſires and hearts were alwaies wandring & purſuing after another mans goods: this was all the exerciſe of their heart. So Micha. 2. 2. *They couet fields, and take them by force.*

First the heart luſteth, then there is no ſtay, the violence of their luſts carries them headlong, and they cannot bee at quiet till they haue vndone a man, and ſpoiled him of his goods.

And this was *Achans* firſt beginning of theeuerie. Hee Ioſ. 7. 21.
saw a faire garment and a wedge of gold, that was no particular mans indeed, but he knew it was none of his: For God had challenged the ſpoile of all that Citie to himſelfe. But he thought that there was enough for God and him too, and therefore he let his heart looſe to deſire it, and then hee could not hold his hands off, but tooke it to his owne deſtruction, and the vtter ruine of his whole familie, for they were all put to death: and the firſt beginning was his coueting heart. So *Ahab*, ſeeing how commodiouſly *Naboths* vineyard lay to 1. King. 21.
his Palace, thought hee might make him a faire garden there, and might haue a goodly priuate walke to cloſe to his houſe, and therefore hee would faine haue it. And thereupon hee ſends for *Naboth*, and offers him ſome conſideration for it; but *Naboth* knew that hee might not alienate his poſſeſsion from him-ſelfe, that God had giuen him, therefore hee ſaies him nay. But his deſire was ſo importunate and earneſt, that he would take no nay, and therefore hee was euen ſicke with griefe and deſire of that which was none of his. And then there was no way left, but *Naboth* muſt bee ſlaine, and by hooke or crooke *Ahab* muſt haue the vineyard, and ſo *Naboths* life and vineyard were both taken away: but ſo, that *Ahab* deſtroyed his owne familie and poſteritie by this ciuill couetouſneſſe.

The vſe that we muſt make of this, is, that though we haue euer done anie man wrong in one pennie, yet wee muſt

Couetous desires to be repented of.

repent for the wrong of the heart, and the secret desire of the soule, or else before God we are culpable of the breach of the Commandement, and liable to the plague of God for it. Secondly, wee must learne to restraine our desires, and repress the wandring lusts of our heart: for that which is a sinne to talke before men, is a sinne to wish before God; therefore we must binde our mindes and senses to the good abearing. Now the way to expell this wicked and greedie couetousnesse of wealth, is to consider these two things: First, the small or no good that riches can doe them, that haue them. Secondly, the certaine hurt that the desire of them wil bring. For the ground of couetousnesse is this, that men haue a false and foolish imagination, that wealth will bring some happinesse; and if they had riches in good store, then they should be in good safetie and in an happy case. But that riches can make ones estate nothing the better, it is proued in the Psal. 62. 10. 11. 12. *If riches encrease, set not thine heart vpon them.* Hee would haue one let his heart be neuer a whit set to hit wealth, and deeme himselfe nothing the better for the increase of them. But is not one the better, and hath hee not cause to bee more glad when his purse is full of money; and his house stored with riches, then if he he had neuer a farthing? No sure, not one iot. And he giues three reasons.

Wandering desires must be restrained.

Remedies against couetous desires.

First, saith he, *God spake once or twice, and I heard it, Power belongeth vnto God.* This is the reason; Nothing hath anie power to doe a man anie good but God. Therefore, if he haue all the wealth in the world, his wealth cannot help him, it cannot keepe away anie iudgement, it cannot free him from death nor from hell, but one may as soone goe to hell from wealth, as from want: the rich man may passe into torment as well as the veriest begger aliue. Nay, it cannot warde off one stroke of God from soule or body in this life, it cannot keepe away sickenesse, nor the causes thereof. If then they be so weake, that he who hath them, is nothing the neerer to any good, nor further from any euill; why should one earnestly desire them, or greatly reioyce when he hath them?

Luk. 16. 23.

Secondly, *To thee O Lord belongeth mercie.* There is no mercie but in God, nor kindnesse but from God: and

that

hat a man is kindly entreated, it is not from wealth, but from God, that puts loue into mens hearts. For if our waies be plea-
ng vnto GOD, hee will make our enemies to become our
iends, though we be neuer ſo poore; and contrarily, if our Prou. 16. 7.
waies diſpleaſe him, he will make our friends, our foes, and
hoſe that owe vs moſt dutie, and haue heeretofore ſhewed
noſt loue vnto vs to be our moſt bitter enemies, and ſeeke our
uerthrow, though wee be neuer ſo rich. As is to be ſeene in
Dauid, when he had ſinned againſt God, he raiſed vp his ſon
gainſt him, who notwithſtanding his wealth and kingdom,
ought his life and would haue killed him. Thirdly, *Thou O Lord rewardeſt euery one according to his works.* That is another
eaſon, becauſe God lookes to works, not to wealth, when he
omes to iudgement. As if hee had ſaid: moſt men dreame
hat it ſhall goe with them according to their goods and ri-
hes that they haue heaped vp. This were true indeed, if there
were no God, or elſe an idle God, (as Epicures imagine) that
ts a ſleepe in heauen, and cares not how things go with men
n the world: but if there be a God that gouernes the world,
hat is awake, and hath the ordering of matters, then the que-
tion is, not what man hath, but what he hath done: not what
iches, but what grace and goodnes he poſſeſſeth. For ſinne Pro. 21. 21.
hall haue ſhame, and he that is godly, mercifull and humble,
hall haue glory and ſaluation.

Sith it is ſo, that riches are ſo little profitable or auaile- Immoderate deſire of riches to be auoided.
ble, this muſt keepe out of our hearts this ſinfull deſire of ri-
hes that cannot profit. Secondly, as it is ſure that riches can
oe vs no good of themſelues: ſo wee are ſure that the deſire
f them will doe vs much hurt: and as there is no helpe from
auing, ſo there is certaine danger from coueting. For in *Ti-* 1. Tim. 1. 10.
mothie, the Apoſtle calleth it the roote of all euill. Where this
s, there ſinne aboundeth, there is euill that a man will ab-
aine from, if it may procure his filthie lucre: hee will for-
eare nothing that may further his gaine, neither will he doe
nie good that ſeemeth contrarie to his profit. Therefore the
anger is great that accompanies couetouſneſſe, namely, the
uſhing into all kinde of miſchiefe and wickedneſſe, and
he neglecting and omitting of euerie thing that is good.

For it ſtayeth men from the chiefe meanes of ſaluac
and hindereth the working of theſe meanes in them. How
keepes men from the Word and Sacrament, Chriſt ſhewe
the parable, Luk. 14. 18. Some had oxen and could not co
ſome had farmes and muſt bee excuſed; in generall, ev
couetous man hath ſome pul-back from Religion: or if, ha
pily, bee ſometimes ouercome that let by much a dooe, a
ſtep in at the Church doore, and ſet him downe before t
Preacher, yet the holy Ghoſt ſheweth how hee is occupi
Ezec. 33. 31. ſpeaking to *Ezechiel*, he ſaith that they ſate down before h
indeed: but though hee was a man of rare gifts and very e
quent, yet their hearts went after their couetouſneſſe. So t
a couetous mans heart is in continuall trauaile, though his b
die ſit ſtill; for his meditations and thoughts are euer mo
ling and rooting in the earth; ſo that he can giue no attenti
to the Word, nor marke any thing that is ſpoken.

But yeeld, that ſometimes a paſſion of attention come v
on him, admit that he can frame to giue eare to that which
ſpoken vnto him, yet all is fruitleſſe, he gets no good; for t
cares of this world, like thornes, choake the good ſeed of t
Word, that no fruit can come vp. And thus we ſee what m
Luk. 8. 14. chiefe a couetous heart brings, that no meanes of God c
worke anie good vpon ſuch a man. Theſe things therefo
being well weighed and pondered, will ſtay vs from the vai
deſires of theſe vanities, and fooliſh doting vpon theſe id
trifles, that a worldly man with ſo great paine doth honor
ter. And thus much of the inward breach of this Comma
dement. Now followes the outward, which is either publik
or priuate. Publike, as church-robberie, which God himſel
Church rob- finds fault withall in Malac. 3. 8. Where he chargeth them
berie. haue robbed him; wherein? (ſay they) *in tithes and offering*
ſaith God. So that, to take to ones ſelfe thoſe things that Go
hath appointed to religious vſes, and for his ſeruice, that i
to rob and ſpoile God himſelfe, of that which he hath cha
Pro. 20. 25. lenged to himſelfe. And in the Prouerbs, *Salomon* ſaith, *It i*
abomination to deuoure things ſanctified: that is, to conuer
things ſanctified and appointed for holy vſes, vnto a man
priuate commoditie; this is that which God abhors. So for
thing

things pertaining to the Common-weale, that is another kind of publike robberie; when men, which haue the disposing and ordering of things that pertaine to the Common-weale, and are to be vsed for the common good, will take them for themselues, and make a priuate gaine of them. This is a foule fault, and an high degree of theft, so much the more hainous, because it is more generall; and greater wrong, by how much it toucheth more, and because these be theeues in request, and robbers that are in credit, which deceiue those that trust them, and deale ill and vnfaithfully with them that put confidence in them, which doth much aggrauate their fault. For other kinde of theeues, as namely they that take a purse by the way side, or that steale sheepe or oxen out of our grounds, or pull cloathes from the hedge, they deceiue no mans expectation, no man committeth any charge to them, nor looketh for better at their hands: but hee that is false to those that are his friends, and relie vpon him, and vntrustie to those that trust him, this is a right *Iudas*; a theefe in a higher degree. These two are publique: now for priuate stealth.

First, in the abusing of our owne goods. For a man may be a grosse theefe in Gods account, though hee neuer touch pennie of any mans goods but his owne. For, as in the sixth Commandement, hee that kills himselfe and is cruell to his owne person, shall not bee exempted from the name and blame of a murderer; and as in the seauenth Commandement, a man may bee a filthie person, and a vile breaker of that Commandement in abusing his bodie himselfe alone: so in the eighth Commandement, hee that abuseth his owne goods and robs himselfe, is no better then a theefe before God. Now men abuse their owne wealth two waies; by wastfulnesse and niggardlinesse, by vniust spending and vniust sparing. This lauish spending and wastefulnesse hath manie branches. First, excesse in diet or apparell, in sports, or in building aboue that wee are able, and can well goe through withall. For excesse of diet in meate and drinke, the wise man saith, Prouerbs 21. 17. *Hee that loues wine and oyle shall not bee rich.* When a man is giuen to his appetite, and will too much please his tooth, when hee will fare aboue his ability, How men rob themselues. Pro. 21. 17.

ability, and ſo ſpend all in Sommer, and keepe nothing
Winter; this man brings pouerty vpon himſelfe, and rob
owne family. Theſe men are among their companions
mates, tearmed good fellowes, and eſteemed as the one
berall and kinde hearted men in the world; but God c
them theeues, and infidell theeues, yea worſe than in
theeues, that haue ſo much caſt off ciuill honeſty and hum
tie, as that they haue no regard to their family.

1.Tim.5.3. Alſo in apparell, if one runne farre beyond his compa
lauiſh, and lay out all that he can get, vpon his back, this
takes his owne purſe from himſelfe, running into ſuch
and danger, as that a theefe could not doe him halfe ſo
harme by cutting his purſe, or taking it from him, as this
digall humor of his doth, in ſetting out of himſelfe in attir
farre beyond his place, calling, and ability. This brings po
rie and want, where God ſends none. Therefore ſuch a
can giue no good account of his ſtewardſhip, but muſt be
tent to come into the ranke, and receiue the reward of the
and ſpoilers.

Gameſters are theeues. Pro.21,17. So of Gameſters, they are theeues whether they looſe
winne. *He that loues paſtime ſhall be a poore man*, hee beg
himſelfe, when God requires no ſuch matter at his ha
but would haue him husband his owne ſo thriftily, that
might liue comfortably of that portion which he giues h
what needeth hee then put that to the fall of the lot, w
God hath alreadie put out of doubt? and ſo to conuey
goods to another by an vnlawfull meanes. Oh but he
gainer ſometimes. Then he is a theefe alſo in that reſpect
hee ſhould not couet that which is another mans mon
wealth, much leſſe ſhould hee take it, and keepe it, hauing
better right vnto it. Who hath appointed ſuch kinde of
fique or exchange, where the one partie muſt receiue
competent and anſwerable recompence for his good? G
hath appointed no ſuch manner of getting: and wha
gotten by this meanes, God hath branded it with a cu
and no word of God, no man of God, or ſeruant of G
can giue anie allowance, or promiſe anie bleſſing vpon
kinde of gaine. So that, hauing no warrant for getting,
com

mfort in vſing, no promiſe of bleſſing in the poſſeſſing of
h goods, how can he free himſelfe from the imputation of
awfull getting? And though this be a more common and
eiued, yet it is a wicked and condemned theft. Likewiſe,
e great expenſes vpon hawkes and hounds, and other im-
derate charges, vpon needleſſe pleaſures: is not this to im-
uerish the family, to reſtraine our ſelues from mercy, and to
ue the childrens bread to dogs? quite contrary to the com-
ndement of our Sauiour Chriſt. And though they ſay, they
ue enough for both, yet they cannot but giue leſſe to one,
cauſe they beſtow ſo much vpon the other; and they ſhould Mat. 14. 16.
e beſtow that vpon vnprofitable beaſts, that they might
tter beſtow vpon Chriſtian men.

This then will be an ill anſwere, when they ſhall come be-
e God, to giue an account how they haue glorified him,
the vſing and diſpoſing of thoſe goods, which hee hath
mmitted to their truſt. I ſay, when they muſt come to an-
ere to this queſtion, How haue you ſpent your wealth?
hy, this vpon my taſte; this, to pleaſe mine eye; this, to
light mine eares, and ſo much vpon other delights. But
at haue you giuen to God, or laid out to his glory? When
ad any ſpare money, I gaue now and then a penny to the
ore. Is not this to giue the bread to the dogges, and crums
the children? as indeed moſt men doe: the full ſtreame and
eneſſe of their liberality, runnes to ſerue their luſt: but the
aring gifts, and niggardly reffuſe, is all that God ſhall haue.
nd all theſe robbe and couſen themſelues, and though they
agine to get mountaines of pleaſure, yet the end ſhall bee
ine. He that loues wine and oyle, and he that loues paſtime,
at is his doome, and what ſentence hath God ſet downe?
ſhall bee a needie perſon, and liue in want. Pouerty is the
ſt end, and eaſieſt puniſhment of his waſtfulneſſe in meate, Pro. 21. 17.
inke, apparell and paſtime.

Another kinde of waſtfulneſſe is by idleneſſe. An idle per- Idle perſons
n is a thiefe, *He puts his hand into his boſome, and eates vp his* are theeues.
ne fleſh. Hee conſumes himſelfe and is a waſter of himſelfe, Eccleſ. 4. 5.
d idle perſon ſhall be cloathed with rags. If one ſhould haue Pro. 23. 21.
ch a companion, as when hee came to him, ſhould finde him

ſufficiently furniſhed with reaſonable ſtore of goods, to ma
taine himſelfe; but by that time, they had parted compa
ſhould ſtrip him out of all, make him goe in a ragged co
and leaue nothing behinde him, but want and miſerie, wo
not one thinke this was but a couſoning companion, an
theeuiſh fellow? But ſo it ſtands with idleneſſe. If that it ke
one company a while, and hee will entertaine this gueſt i
his heart, it will make a ſpeedy riddance of all, ſet him bar
apparell, and baſe in account, and fill an houſe full of diſtr
and calamity, that was found full of wealth and proſperi
And in truth, experience ſhewes this among vs daily, tha
a man be left well, of ſufficient wealth to maintaine himſ
in good ſort; let him but giue harbour to idleneſſe, and
flies away, it goes to wrack, & by little and little like a mo
it conſumes away his great wealth, and makes him no be
then a begger, before it hath done with him, vnleſſe he ſha
it off betimes.

Pro.24.34. And true it is that *Salomon* ſaith, *His pouertie comes
an armed man.* Idle perſons be pouerties priſoners. If th
haue no calling to ſettle themſelues in, pouertie hath a c
ling to arreſt them. And if they can take vp themſelue
no lawfull buſineſſe, pouertie comes with commiſſion
take them vp; and will not be put backe, it comes armed,
will preuaile. So that, an idle man is a theeſe to himſelfe;
doth that to himſelfe, that if another ſhould doe it, all m
Epheſ.4.28. would take heed of him for a notorious ſtealer. And befo
2.Theſ.3.12. 2.Theſ.3.12. he condemneth ſuch as walke inordinately, a
bids them labour with their hands, and not be idle, that th
may eate their owne bread; as if he had ſaid, Hee that doe
nothing, hath right to nothing, hee hath no bread of h
owne to eate. Hee putteth ſtollen meate into his mou
euery bit he eates. He cannot ſay, Lord giue me this day m
daily bread, for it is none of his, becauſe hee neuer earned
God will haue him doe ſomething, afore hee haue any thing
God indeed allowes lawfull recreation, but hee will haue
to fit vs for our calling, not to hinder vs from it. And wh
doe we account any man a theeſe, but becauſe hee takes th
which hee hath no right vnto? And why then is not an id
man

n a theefe? for hee takes his food and rayment, and other mmodities, hauing neither title nor intereſt in them. They Gods, and God hath made no ſuch couenant that hee ſhall ue them without doing ſeruice to him: but when he leaues calling, he looſeth his right and title, hee liues of anothers ods, and ſhall anſwer for it as a theefe.

A third thing, wherein one plaies the theefe in his owne ods, is, by raſh and hurtfull ſuretiſhip. For *Salomon* names eneſſe and ſuretiſhip, as two ſinnes, that men make little count of: but God doth marke them, and eſteemes them foule faults. For this ſuretiſhip, howſoeuer men thinke it mes from a kinde nature, and a louing diſpoſition, that they uld be willing to doe good to any, yet it is nothing ſo, it oceedes from an vnwiſe heart, and a great meaſure of foo-hneſſe. For true kindneſſe begins at home: and loue (if be true loue) will doe moſt, where it owes moſt. But this is ooliſh kindneſſe, when one (vnder the ſhew of mercy to a-ther) will vndoe himſelfe, his wife and children. This is t meant, but that in ſome caſes a man may and ought be ſuretie: and this is a duty to be performed; but with a od calling, and according to ones ability, that hee breake t his owne backe with bearing another mans burden. herefore in ſuretiſhip keepe theſe two rules. Firſt, looke hat kinde of man hee is, that you would pawne your credit r. A man muſt not doe this (hand ouer head) for euerie e that will aske, but onely for ſuch, as hee is bound vnto, ſome bond of dutie, either for Religion and Charitie; or e for ſome knot of friendſhip or kindred: elſe, if one be ſo releſſe to bee ſuretie hee cares not for whom, *Salomon* bids ke his coate, pittie him not, let him feele the ſmart of his oliſh and ſinfull raſhneſſe. Secondly, for whomſoeuer bee, goe not aboue your abilitie, promiſe not for ſo much might hurt your family, and impaire your eſtate, if it muſt taken from you. For hee that is ſurety, bindes himſelfe to y, if the principall faile. And if hee purpoſe not to doe it, cannot performe it, this is a meere diſſembling and plaine rong to the creditor. And how can it bee counted better en a lie, when hee promiſeth to doe that, which hee nei-

Vnaduiſed ſuretiſhip is theft.

Rules in ſuretiſhip.

Pro. 23. 13.

ther

ther can performe though hee would, nor purposeth to
forme though he could? If any one therefore haue offe
this way, let him know and confesse, that it was his rash
and folly, and then his best way is to repent and craue
don of God, and beseech him to make a supply of his w
But so long as he continues these speeches: Oh, I was d
ued, I meant well, I did it of good will, he hath dealt ill
mee; so long (I say) as one layes the fault vpon an
thus, and postes it from himselfe, so long hee is farre
repentance, and as farre from comfort; the crosse and
doe both remaine vpon him as yet. That is not the way,
lay it vpon another, and to say, it was long of his vnfai
nesse, and ill dealing with mee: nay, it was long of
owne vnthankefulnesse, and ill dealing with your
It was long of your indiscretion, that you did not tak
uice vpon the matter, craue assistance at Gods hand, and
counsell of his Word, and of his seruants. If you had t
this course, which is the right course, you had beene saf
now that you are fallen, the best way is not to lie cry
and exclaming against him, that was an occasion of your
but seeke how to rise vp againe, take the right physicke,
goe to the right Physition. God is the Physition: and
pentance, and heartie prayer for helpe, is the right
cine: and if one vse these meanes, they shall finde helpe,
hurt is cured. Thus much for wastfulnesse: the next is nig
linesse. A base, couetous, needy, and euill eie, when one
finde in his heart to take his part of the things that God
bestowed on him; but starue, pinch, and rob himselfe o
vse of that, which hee hath in his owne keeping; This
bad, as if hee should doe the same to another: all is o
bring pouertie vpon another by wronging him, and to bi
a needlesse need vpon himselfe by wronging himselfe.
a most miserable and base thing for one to restraine him
of his lawfull libertie in meate, drinke, apparell, and ho
recreation, where God hath not abridged him. This
the wise man sets forth, Eccles. 2. 26. Where hee speak
two sorts of people. The one, which God loues, and to
he giues not onely riches and abundance of all things, bu

A miserable man is a theefe to himselfe.

e right and ioyfull vſe of the ſame, that they ſhall be able
th comfort to take their part of that, which God hath giuen
em. But there is another kinde of people, whom God hates.
ey ſhall haue paine to gather and heape wealth, which muſt
beſtowed vpon thoſe which be holy & good in Gods ſight.
od hath certaine enemies in the world, vpon whom he pur-
ſeth to be auenged in this life: and how will hee plague
em? This ſhall be their curſe, hee will appoint them to be
uts and drudges, and to lay vp wealth in great ſtore; but
y ſhall want a liberall and a good vſe, they ſhall carke and
re, and ſtruggle and ſtriue for earth, a great deale more then
ods children can doe for heauen: and when they haue been
ll this labour, and ſpent themſelues in this miſerable toyle,
y ſhall ſee no good day, nor haue one houre of comfort, a-
ther muſt enioy all.

Likewiſe in Eccleſ 6.1. *Salomon* ſpeakes of the ſame ſinne,
calleth it *an euill ſickneſſe, a plague of the ſoule, and a peſti-
ce of the conſcience.* And yet it is verie common among
en, that hauing goods and wealth enough to ſerue the huſ-
nd and wife, ſo as they might ſpend their dayes cheerefully
gether, and to ſuffice the parents to reioyce with their
ildren, and Gouernours to liue quietly among and with
ir ſeruants, if they had a heart to take their part; but
rough the vnſtiablenes of their luſts, there are ſuch feares,
h cares, ſuch wiſhing, ſuch deſiring, ſuch wreſtling; ſuch
angling with wife, and chafing with ſeruants, that it is a
uſe of diſquietneſſe and vexation, and in the middeſt of all
ward meanes of comfort, they liue all without comfort.
is is a ſicke familie, this houſe is infected with the plague
GOD, and that vpon the heart. This is a moſt miſerable
d grieuous diſeaſe. Therefore wee muſt all learne to be-
re of this baſeneſſe, which is ordinarie with men of moſt
ility. Of all in the pariſh, you ſhall haue them come ſeldom-
to Church vpon the Sabbath dayes, no more then needes
ey muſt; but vpon the weeke day not at all. And if you
ke them what is the reaſon, why you can finde no leyſure
come to heare GODS Word, and to ſeeke the meanes
your ſaluation on the weeke dayes? Alas, wee haue

ſuch

ſuch a deale of buſineſſe, ſo much trouble, as that wee can
diſpatch it in any time, wee muſt needes follow our cal
and ſee to our houſhold: and thus commonly it is ſeene,
thoſe which haue moſt liuing, haue moſt paine and ver
on, all lies vpon themſelues, and all muſt come through
owne hands. They haue no ſeruants, or too few to h
them, and they muſt needes looke to it. But who puts
to all this trouble, who layes ſuch a burden vpon them?
ly, this it is, that either they be ſo miſerable, and ſtraight
ded, that they will not lay out any thing to hire helpe, o
if they doe entertaine a ſeruant, they puniſh him ſo miſe
in his diet, and deale ſo deceitfully with him in his wage
oppreſſe and ouercharge him ſo cruelly with labour, a
hee that hath had experience of them one yeare, will no
perſwaded to liue with them the ſecond. And thus they
niſh themſelues with their owne vnbeleefe, and wretc
niggardlineſſe, where God laid no outward neceſſitie v
them. This, men commonlie call good husbandrie,
thrift, for a man to weare out and waſte himſelfe with im
derate trauell, and to pinch and ſtarue his houſholde,
miſerable ſparing: but it is plaine theft before God, fo
to ſpend himſelfe, and pull a want vpon himſelfe, whe
may liue in plentie. Gods markes bee found vpon him
a wicked man, and a curſed ſinner, when he hath much,
can vſe nothing: that hee which hath a verie ſmall por
may liue more comfortably, ſleepe more quietly, pray
chearefully, and ſing Pſalmes with a greater ioy the
that hath ſo much abundance, as nothing hurts him, bu
much.

Theſe therefore, that bee ſuch miſerable bond-ſlaue
lucre and couetouſneſſe, as that they be as much at the co
mand of gaine, both for their bodie and their ſleepe,
euerie other thing, as the Saints of God be vnto Chriſt Je
Let them repent of their theeuerie, and not bragge of t
honeſtie, and ſay, they will defie him that will call th
Eccle. 4. 8. theeues, for then they muſt defie God: for he will tell th
they bee theeues, that will not thankfully vſe his bene
but defraude and ſtarue them-ſelues. It is vnnaturall in
bo

ody, for one member to vſurpe the office of another: as the ot to do the work of the hand, or the hand to carrie the bo-e. For the body hath ſeuerall parts, and euerie one hath his oper vſe that is fitteſt for it ſelfe: and ſo in the familie, the sband and wife haue both their ſpeciall duties, and there is nploiment alſo for ſeruants meete for them. And therefore eir courſe is moſt abſurd, and hurtfull euerie way, that are couetous and ſuſpicious, as that they will haue all to goe rough their owne hands; as though nothing could be well one, vnleſſe it were of their owne doing. And by this im-oderate toile, they ſo ſpend their ſtrength, and ſpirits, that ey diſtemper themſelues, and diſquiet and diſorder all the ouſhold. This miſdeeming of others and ouercharging of mſelfe, is a grieuous ſinne: and vnleſſe they repent for it, as ey haue beene troubleſome heere, ſo God moſt fearefully ill trouble them at the day of iudgement. Thus much for heft in a mans owne goods. Now for theft in anothers.

And firſt of that which is done with ſome colour of law, and mblable ſhew of equitie and right. Howſoeuer it be more noothly and cunningly conueied, yet it is as bad and damna-le a ſinne, as the other that is done more openly. For in other atters, Art and skill makes a thing better: but this makes nne farre worſe. And therefore the diuell is the moſt abomi-able ſinner of all, becauſe hee is the moſt ſubtill and artifi-all ſinner of all. This kinde of deceiuing vnder colour of w, and vnder ſhew of equall bargaining, to deale craftily, nd againſt conſcience, is horrible theft before God. And this forbidden, 1. Theſ. 4. 6. *That no man defraud or oppreſſe ano-er: for God is an auenger of all ſuch things.*

The Apoſtle condemnes this circumuenting and politike tching ouer ones brother in vnequall matches. Yea, but ome will ſay, May not I make the moſt of mine owne, and eke my beſt aduantage? If he be hurt, it is not my fault, but is owne: he ſhould haue had more wit. But this will not be good anſwere to God, ſaith the Apoſtle: hee will tell you, hat you ſhould haue had more loue, hee is auenger of all heſe things, and will plague thoſe that will gripe and pinch heir neighbours, farre otherwiſe than themſelues would be

I heft in other mens goods by colour of law.

Fraudulent theft.

1. Theſ. 4. 6.

dealt

dealt withall in the like cauſes. So Iames 5.4. bids ſuch *and weepe: for the crie of thoſe labourers, (whoſe hire they kept backe by fraud) is come into the eares of God.* Elſe might haue ſaid, What reaſon haue you to threaten vs or they to crie againſt vs, or to hold themſelues diſcon ted, what wrong haue we done them? Wee require no then our bargaine, and our couenant, wee agreed for all we aske, and what iniurie is that? It may be ſo, ſaith the ſtle: but your agreement was deceitfull, you kept back fraud, you made a couſoning and a craftie bargaine, you vpon your neighbours ſimplicitie, and abuſed his plain you ſaw more then he did, and knew the inconuenience ter then he could, you wrapt him in by craft; you feared by great words, that hee durſt not but yeeld; or you got in by faire promiſes, hee looked to be better vſed, haue ſome recompence in another thing, in lieu of the uice you receiued from him. This catching men by fra and hunting them with nets, is a crying ſinne, and will God haue no reſt, till hee take vengeance vpon thoſe vſe it. And thus *Ahab* got *Naboths* Vineyard, Hee w faine haue it from him, and would not take it from him plaine and open violence, for feare of the ſpeech of peo and infamie in the world: but yet he was content to let *bel* haue his ring, and ſhee endites a very colourable and pocriticall letter, to this effect, as if ſhe had ſaid; There is ill report of a fowle fault done among you, that *Na* ſhould bee a blaſphemer of Gods Maieſtie, and a wicke traytour againſt his Prince: but, for feare leſt vpon v accuſations hee ſhould bee vniuſtly condemned, a iudici proceeding muſt bee taken; and leſt anie thing ſhould b done without aduice and good counſell, raſhly and head a Faſt muſt be proclaimed, and the people muſt bee gath red together, and there with faſting and prayer the thi muſt bee tried orderly, and in good forme of law. For goo *Ahab* and *Ieſobel* were loath to doe anie wrong, or to iud one vpon a falſe ſurmiſe and rumour: therefore, that truth might appeare, let the Elders of the Citie ſearch the matter, and finde the truth in equall manner, let th accuſe

cuſers come face to face, and let them (according as they
in conſcience, they were bound) proceede to paſſe to
ntence: and ſo they did, and there were men at hand to
ſweare themſelues. And now, ſith that all things were
plaine and euident, and matters went ſo cleare againſt
n, alas, they were ſorrie: but they could not chuſe but
ale indifferently: and according to the law, *Naboth* muſt
ue that puniſhment that his foule fact had deſerued, hee
uſt forfeit his life and goods to the King. And thus *Ahab*
t the vineyard. Heere (we ſee) was dawbing and painting
th faire ſhewes, and goodly words; equitie, conſcience,
d religion pretended, and all to carrie out ſhamefull mur-
r and theft: but did this make their caſe anie whit the
tter? Nay, this made it farre more abominable in Gods
ht.

So amongſt vs, cruell incloſers, that ſet themſelues to vn- Againſt en-
ople the land, and weaken the ſtrength of the Country, by cloſers.
ning houſe to houſe, and land to land (indeed for houſes
y doe not ſo much delight in ioyning houſe to houſe, as
pulling downe houſes) but all the land they would (by
ir good will) get into their owne hands. Theſe Caterpillers
at ſay they? Goodly words and faire pretenſes you ſhall
ue. O this will bee for the good of the Common-weale,
d of the inhabitants, this will preuent much ſtrife and
tention, when things bee parted, and euery man knowes
owne, and they lye not in common thus; and beſides, it
ll nouriſh wood, and ſuch like. And thus vnder pretenſe
a common good, they bring to paſſe a common euill by
tting all to themſelues, and ſweeping out men from the
th, Theſe commonly be great theeues: but there is a great
dge that will proceed againſt them: his word hath paſſed
tence already, and it ſhall not be long afore the execution
me vpon ſuch as doe grieuous harme vnder colour of do-
g good.

The like may be ſaid of thoſe that hauing the goods of
n deceaſed committed to their truſt by will, deale vnfaith-
ly, and put them from the right owners into their owne
ſe; this is plaine theft: and yet it goeth for currant often

among

among men, becauſe it taketh ſome ſhew of warrant from law of men, but Gods law will allow it no colour. So *mon* ſpeakes of theft by buying and ſelling; *It is naught, nought, ſaith the buyer: but after he boaſteth:* ſuch as will preſſe a thing aboue meaſure, & againſt their conſcience knowledge, if they be to buy: but if they be to ſell, they extoll and praiſe the ſame thing, farre beyond that they and be perſwaded it is worth. Theſe and ſuch like pra are cloſe and colourable, that mans law doth not take ſo hold vpon, but Gods law doth forbid and condemne.

Pro. 20. 14. Theft in buying & ſelling.

Another, and the laſt kinde of ſtealth is without all of law, when one will haue it, becauſe he will, though he alledge no ſhadow of right or title to it. As, by violence ſtrong hand, to take away that belongs not to him. Thi the ſinne of *Ophni* and *Phineas*, who violently robbe people, in their ſacrifices and offerings: and if the people I pray you let God be firſt ſerued, and let things be do cording to the law; Nay would they ſay, but if you will giue it vs, we will take it whether you will or no. Here could plead no manner of intereſt, and therefore it is The ſinne of the young men was great in the ſight of G to ſteale by the high-way ſide, and to take away mens or any ſuch like commodities. This is a knowne ſinne becauſe ſuch commonly, being inuicted of the fact, ha thing to ſay in defence of the ſinne, they are ſooneſt bro to repentance. Or if they doe not ſo, then God will find guiltie, and giue them their iuſt recompence, which hee threatned againſt them, 1. Cor. 6. 10. Therefore this is paſſed ouer briefely.

Theft without colour of law. 1. Sam. 2. 16.

Another kinde of ſtealing, which is done without of right, is more priuie and cloſe (the former was violen open) and that is either by taking or retaining. By ta when one laies theeuiſh hands on that thing which his ſcience telles him that hee hath no right vnto, but it bel altogether vnto another. Of this theft the Prophet ſpe *Zac.* 5. *That the curſe of God like a flying booke comes houſe of the theefe*, Zach. 5. 2. 3. 4. verſe. *I ſee a flying boo length thereof is* 20. *cubits, and breadth of it* 10. *Then ſai*

to me. This is the curſe that goeth through the whole earth: for ery one that ſtealeth ſhal be cut off, aſwell on this ſide, as on that. nd in the fourth verſe; *I will bring it forth, ſaith the Lord of ſts, and it ſhal enter into the houſe of the theefe, and of him that eareth falſely by my name, and it ſhall remaine in the midſt of houſe, and it ſhall conſume it, with the timber of it, and the nes of it.* The Prophet ſhewes, that the curſe of God fol- wes ſuch as ſteale, and be theeues; ſwiftly it flies after them, d God himſelfe will bring it into their houſes: and when it here, it is like the moſt peſtilent fretting leproſie, that was e onely infectious to men, but would conſume the houſes, d enter into the timber and ſtones. So Gods curſe doth t reſt vpon the body and ſoule of theeues onely, and thoſe t will ſteale, but it will bring all to nought, vnleſſe they ge it away by true repentance. A man were as good put a le of fire into the thatch of his houſe, or in the barne, as ng any ſtollen goods among his ſtuffe.

Firſt he ſaith, the man that ſtealeth ſhall be cut off: he pro- kes God to deale with his perſon firſt, and to cut him off, kill his body and damne his owne ſoule. But ſome might , Though I be dead and gone, yet I hope my family, and my ildren after me, ſhall fare the better for it. No: they ſhall e the worſe for it. For Gods curſe, that ſhall purſue them, uch a deuourer and conſumer, that though there ſhould be man left, not any liuing thing for it to worke vpon, yet it uld not reſt, but ſhew it ſelfe vpon the inſenſible things; the very timber and ſtones of the houſes of ſuch as prouo- d God to lay it vpon them. As the Prophet *Habacuck* Haba.2.9. h, *He coueteth an euill couetouſneſſe to his houſe*; and not to nſelfe onely.

Men thinke that when they can bring home thoſe ſtollen ods, that this is a good thing and ſhall doe them and theirs od: but indeed it is an ill couetouſneſſe, it brings a miſ- ſe vpon him and his houſe. So manie things as a man s by ſtealth from his neighbour, ſo many curſes hee gets to s ſoule, and ſo many plagues hee wraps and rowles toge- r to come vpon his poſteritie. Yet men haue excuſes for s their ſtealing. As firſt, alas, what ſhould you ſpeake of Excuſes for ſtealing.

this? is a ſmall thing; you ſhould not make ſuch a doe ab
ſo little a matter. Is it a ſmall thing? Then the more wr
ched and abiect ſinner you, that will corrupt your ſ
for ſo ſmall a thing. Hee that will rake his conſcience fo
trifle, will neuer ſticke to doe fiue times worſe, for a mat
of weight. If a man bee not faithfull in a little, you may
ſure hee will neuer bee faithfull in much; hee that will w
ture damnation for a matter of a penny, he will doe ten ti
more if it come to a pound. Hee that cares not to breake
Commandement for a peece of bread, let him haue h
of a greater booty, and hee will breake euery one. If one
doe the deuill ſuch ſeruice for ſo ſimple and ſmall wages,
the deuill mend his wages, and hee will certainely mend
worke. So that this excuſe prooues a man to bee more in
cuſable. Oh, but I truſt this is not to bee blamed, he can ſ
it well enough, it will doe him no harme, and mee good
hope this is no ſuch matter. But firſt who made you a de
der of another mans goodes? who gaue you authoritie
make any ſuch partition? Hath not God giuen him t
which is his, and you that which is yours? And you (
contented with Gods diſtribution) take that which bel
not to you. And where you ſay, he can ſpare it, it will
him no harme: Suppoſe one ſhould goe to the King
chequer and breake open his treaſure and take out, th
it were euen a ſmall ſumme, and ſay, Alas, I am a poore m
and this not ſo much, the King is rich enough, he
well ſpare twice ſo much, I truſt hee will not be much o
ded, though I haue ventered a little in my neede. But fo
your neede, and the Princes wealth, hee that would doe t
were like to bee counted a foole, and bee hanged as a
lon, the excuſe would not ſerue the turne. But now G
hath abſolutely forbidden to take any mans goodes, w
out any ſuch exception as this, Vnleſſe hee can ſpare it.
is not the queſtion, whether it will hurt him or not: it
fends God, hee hath forbidden it, and therefore you
not doe it.

And whereas you ſay, it will do you good, and help
that is not true, it will hinder you rather, and bring a ſ

rſe on you then before. Yea, but what courſe would you
ue a man take? the world hath forſaken me, *I* haue no
end to helpe me, what would you haue mee doe? What?
en any thing rather then this. Haue men forſaken you, and
ill you make God forſake you too? You can haue no helpe
the world: and will you therefore ſhut vp heauen alſo a-
inſt your ſelfe? If one were helpeleſſe and friendleſſe heere,
d knew not which way to turne himſelfe for reliefe and
ccour; yet if hee can turne to GOD and crie to him, and
ue hearing and comfort from him, his caſe is good, and hee
ſure to be well prouided for. But now when one is quit out
hope among men, and deſtitute of all outward comfort,
en to make God his vtter foe, and fill himſelfe alſo with in-
ard euils and griefes, this is not to leſſen the croſſe, but to
creaſe the curſe, and to bring a greater weight of miſerie on
s owne head.

Therefore aboue all, then a man had moſt need to keepe
ace and league with God, when the world hath caſt him
f: and if God doth chaſtice it with want, it were a farre
tter courſe to repent, and intreate God to helpe him, and
rne away his heauie hand, then to adde more to his ſinne,
d to cauſe God to adde more ſtrokes and corrections to
oſe that he hath already laid vpon him. So that whether
e thing bee little or great, what euer a mans eſtate bee, or
hoſoeuer hee bee that hee wrongs, hee muſt alwaies take
ede of this priuie ſtealth, of his cloſe conueying another
ans goods vnto himſelfe. Now as it is a fault this way to
ong any: ſo eſpecially if the perſon to whom the wrong
e done, bee more neerely ioyned and tied in any bonds
vs, or wee to them, contrarie to the dealing of a number
t indeede will let their neighbours goods alone for
ne outward reſpect, they will not ſteale from them;
t for their Parents or Maſters, there you muſt giue them
ue, they hope they may borrow law a little, and bee
mething bolder with their goodes, then with anothers.
t doe they know what the holy Ghoſt ſaith in the Pro-
rbs. *Hee that robbeth his father and mother, and ſaith it is ſinne, is a companion of a deſtroier.* For this is ſo farre from Prou. 28. 24.

leſſening the fault that in truth before God it makes it ſo much more hainous and abominable. For, as he that kils his father or maſter, doth commit a farre greater ſinne, then if hee were a ſtranger or further off; ſo heere likewiſe he that robs his father or his maſter, is in an higher degree a ſinner, then if it were a perſon nothing ſo neere vnto him, to whom hee did not owe ſo much duty.

Therefore as one muſt labour, not to let his hands haue liberty to take any thing that belongs to any man, be hee neuer ſo farre diſtant from him: ſo eſpecially hee muſt reſtraine them from that which belongs to his father or maſter, or to ſuch, to whom he was bound with a more ſtrong and neere bond, then to other men. For this is a more wicked ſtealth that is done againſt a friend, then that againſt a ſtranger. And thus much for ſtealth by taking.

Theft by retaining.

Now another kinde of theeuerie followes, nothing inferiour to this; by vnlawfull retaining and keeping in our hand that which is none of his: whether it bee by withholding of things found, or lent to vs, or of wages or things due any way to another. For though a man keepe himſelfe vnſpotted in this reſpect, that no man can charge him to haue taken away one penny from his neighbour, either priuily or violently; yet if he (going by the way ſide) finde any thing that he knowes not whoſe it is, then he takes it vp, and after heares who is the right owner of it, and doth not reſtore the goods to the owner; all his former good dealing in other things, will not excuſe him from the imputation of theft, as long as in this ſort hee keepes his neighbours goods from him. For God hath commanded to bring backe the thing that goes aſtray, and to make reſtitution of that which was loſt, otherwiſe his offering could not bee accepted. For indeed his conſcience will accuſe him, and the very law of nature will condemne him; Becauſe there is no man ſo ignorant, but if hee had loſt his owne purſe, or any thing by the way ſide, or otherwiſe, hee would thinke it right and equall that he who found it, ſhould bring it to him againe, if he knew him to bee the owner of it; and would ſay hee had not done the dutie of a neighbour, if hee ſhould keepe it backe from

Exod. 2. 3. 4. Liui. 6. 3. & 4.

from him. Now, God commands to doe, as we would bee done vnto: and therefore this, that hee would bee ſo dealt withall, binds him to deale ſo; and if hee doe not, hee ſinnes againſt his owne conſcience, and that ſhall bee ſufficient to condemne him. So for wages, he that doth not pay his ſeruants or the hireling his due wages, in due time, without ſhifting or putting off from time to time, he is guiltie of the breach of this Commandement. This delay is theeuery (though one doe purpoſe to pay them all, and that rather with the moſt, then to keepe any backe) if he bee poore and not able to forbeare this protraction from time to time. This is forbidden, Leuit. 19.13. *Thou ſhalt not rob thy neighbour*, ſaith God. But one might ſay, I doe not rob him, neither will; for hee ſhall haue his goods ſafe enough by mee, I will take nothing from him that is his: then ſaith he againe, *Let not the hierelings wages reſt with thee till morning*; as if he had ſaid, You do not take his money: yet if you keepe it from him, I account it robbery. For at the end of his worke, ſhould bee the beginning and performing of his wages; therefore after the worke is done, let not the wages tarry one day in your purſe, for it is none of yours, it is your hierelings. Deut. 24.14.15. *Thou ſhalt not oppreſſe an hired ſeruant that is needie. Thou ſhalt giue him his hire for the day, neither ſhall the Sunne goe downe vpon it: for he is poore and therewith ſuſtaineth thee his life.* If one bee poore and in diſtreſſe, and cannot endure delay but is put to his ſhifts, and made to endure hunger and cold, and to goe from him with an heauy heart, when hee is not paid, and with a ſigh not knowing what to doe for reliefe; this is both crueltie in that hee keepes that from him that ſhould maintain his life: and it is theft alſo, in that it redoundeth to the hinderance of him to whom it appertaineth. So that kinde of ſhifting and putting off the hireling with ſuch delaies, is a fault that makes a man guiltie of theft before God. Thus much for the things forbidden in this Commandement.

The things commanded, are either { Inward, or Outward.

Contentednesse.

The inward dutie, is contentednesse in our owne estate with that portion whatsoeuer God hath allotted vnto vs. To like so well of Gods diuision, as that we beleeue in our heart that the measure is best and most profitable for vs, that God our most mercifull Father hath appointed for vs. This quietnesse with that part that falles to his share, is the duty commanded to euerie man, and is the inward keeping of this Commandement. This is commanded, Hebr. 13. 5. *Let your conuersation be without couetousnesse, and be content with those things which you haue.* This is the Commandement. Why might some men say, I am not couetous. That, you may soone trie euen by this, whether you bee content with those things that you haue. Certainely, so farre as a man is voide of couetousnesse, so farre he is well content with his estate: and hee that doth not thinke his owne enough for himselfe, is sure hee is couetous after another mans. Yea, but how is it possible that one can bee contented in my case? I haue so many wants, and can see no meanes to supply them: how would you haue mee content now, not hauing sufficient maintenance, nor knowing how to get it? Hee that is a Christian hath enough to maintaine him, for hee hath the promise Heb. 13. 5. of God, that *hee will not leaue him, nor forsake him:* and is Gods promise nothing? Is not his word sufficient assurance of all things needfull? If God bid vs bee content, and hath giuen vs cause to bee content, why should wee not be content? Is not his truth a pawne good enough? What is to be beleeued, and whereupon may wee depend, if not vpon the Word and promise of God? For mans life consisteth not in the greatnesse of his portion, or the abundance of his wealth, but in the blessing of God, which will make a little goe farre and doe more good then a great deale without it. And he that hath this, whatsoeuer outward wants hee seemeth to be in, he is well. Indeed if the promise were, your wealth shall not faile, and friends shall not forsake you, this were a great cause of comfort: heere a man could not but feare when his safetie consisted in the constancie of such vnconstant things. but if God hath promised to be with vs, why should wee feare, what any creature can doe against vs? So

Paul

Paul ſpeakes of himſelfe, that he had learned in all things to be content. This is a point of great learning, and he is a good ſcholler in Chriſts ſchoole, that hath gone ſo farre, as that he can like well of Gods doings whatſoeuer. This is a thing that onely Gods ſpirit can teach one, to bee ſo well ſatisfied with his owne, as that hee doth neither enuie that another hath more, nor repine and grudge that himſelfe hath leſſe. But if this be ſuch a point of learning, how ſhould wee come to it? That *Paul* ſhewes 1. Tim. 6. *Godlines is great gaine*, becauſe it maketh a man contented with that he hath. So farre as any man is godly, ſo farre is he content with his outward eſtate: though hee haue but a little, hee is not much troubled; for he knowes Gods hand is not ſhortened: and if hee had nothing, hee would not be out of heart, and diſmaide, becauſe hee perſwades himſelfe, Gods bleſſing can ſuſtaine him as well without meanes, as with meanes. And this was that, which made *Paul* ſo quiet and ſetled in all diſtreſſes. For, before godlineſſe had calmed his heart, hee was as reſtleſſe as the ſea, and troubled all the Church with his raging and fierceneſſe. But ſo ſoone as hee grew godly, all the ſtorme ceaſed, none more quiet and contented than hee. If they impriſoned him, if they whipt him, if they ſtoned him, hee could quietly endure it. Hunger, colde, nakedneſſe, what euer came, hee was well prepared to vndergoe it. Hee knew all came from God, and for his good: and therefore hee neuer fretted nor fainted for the matter, but poſſeſſed his ſoule in patience, and knew how to beare all things quietly. Therefore whoſoeuer would bee patient, let him labour to get godlineſſe into his heart. Many there bee that bee willing, and will take paines enough to ſtore their purſes, and their grounds, and their houſes: but few there bee, that will take paines (where it were moſt behouefull) to ſtore their hearts with godlines, which would bring contentednes, and ſufficiencie alſo. For we haue the promiſe of God, that if wee ſeeke the kingdome of God, we ſhall haue all other things caſt vpon vs as a vantage and ouerplus. And the cauſe why God hath reſtrained vs from outward things, is not for that hee wants loue, and cannot finde in his heart to beſtow them: but

Phil. 4. 11.

1. Tim. 6. 6.

Mat. 6. 33.

becauſe they would bee ill for vs, and wee could not bea
them. He would haue vs to be good within, before we ſe
goods without, and know how to vſe riches, afore wee ha
them to abuſe. Therefore, as wee would not bee coun
theeues and breakers of this Commandement, ſo let vs b
content to liue at Gods finding, and to reſt vpon him, a
good a God, that though wee haue but a little, yet he hath
nough; and though hee gaue vs nothing before hand, yet h
loues vs before hand, and will giue vs comfort in all diſtreſ
and thoſe outward things alſo ſo farre as wee haue need, a
can digeſt them. Thus much for the inward obedience: no
the outward followes. And it conſiſts in the right vſe of o
own, and righteous dealing towards others.

The right vſe of our owne is ſeene in frugality and liber
lity. Frugality ſtands in getting and keeping. Our getti
muſt bee by ſome faithfull labour in an honeſt calling, a
by honeſt dealing in the calling: as Epheſ. 4. 28. *Let h
that ſtole ſteale no more, but labour with his hands in that th
that is good.* To theeuery which is a breach of this Comma
dement, and idleneſſe which is a kind of theft, he oppoſe
labour, as keeping of this Commandement. But then h
ſhewes what kind of labour it muſt bee, namely in the thi
that is good, in ſome lawfull and Chriſtian calling. For ma
labour all day and all night: but that is in carding and dici
and gaming, and vnchriſtineſſe; which will neither ma
them haue a heart to doe good, nor abilitie to doe good, b
brings a curſe vpon heart and eſtate: one is wicked, and th
other commonly weake. As is to be ſeene in ſtage-plaie
and ſuch like, that draw the people away to vanity: whi
take paines indeed; but it is no profitable paines, and there
fore yeelds no profit, either to their ſoule or body; but bring
them a hard heart, and a wicked hand, and a miſerable eſta
that of all men they are the moſt prophane and leaud. There
fore as a man muſt not bee idle (for an idle man cannot be
an honeſt man) ſo this muſt alwaies bee prouided, that th
labour is an honeſt and lawfull thing: elſe one may toile
and ſpend his body in trauell, and bee neuer a whit the
honeſter man, if hee ſerue not God, but ſeure his luſt and
filthy

thy flesh. *Esau* could take paines, and that eagerly, till he Genes.25.32.
as almost dead with labour, but it was in hunting, in following his vaine sport, in this he would spend himselfe. For he saith, I am almost dead: and he was so faint, that he would sell his birth-right for a messe of pottage to refresh him. All this while he was no better then an idle person, because hee was ill occupied: and this was to him (as he vsed it) a cursed labour. For, God would haue one labour in such a calling as should humble his flesh, pull downe and tame his pride, and bring some increase vnto his outward estate, so that hee may haue a mercifull affection, and also ability to shew mercie. This God hath appointed, and these will be the effects of godly labour. But other wearing ones selfe in slauerie to his lust and seruing sinne, humbles him not awhit, nay it makes him more proud, more surlie, and more vnsociable, so as hee neither knowes God nor himselfe. It doth not prepare him to die, but it makes him forget his latter end, neuer thinking of death, till death deuoure him. It makes not the heart pitifull and mercifull: but it hardens the heart, and infects it with crueltie. And such a one is not made by his labour able and willing to giue more, but vnable and vnwilling to giue any thing at all. So that euery man must labour, no man hath any warrant or priuiledge to be idle, for that makes him guiltie of the sinnes and iudgements of the *Sodomites*. And Ezech.16.49.
furthermore euery man must looke that his vocation bee honest and lawfull, or else he shall do himselfe more harme then good by his labour. The effects of godly labour.

The second point of frugalitie is, in keeping that prudently and discreetly, which was honestly gotten. For if labour in getting bee not ioyned with Wisdome in preseruing and hauing, that is no good thrift. Neither must this bee a niggardly and miserable sparing, but an orderly and wise disposing and husbanding of that which GOD hath put into our hands, that we may bee better able to do good, and to releeue others. In this many faile, and by failing in it, are faultie in a good dutie as necessarie as the former: they labour indeede, and that with great diligence, and carefulnesse, till they haue gotten something; but then they let it goe as fast,

ether

either by drinking or gaming, or elſe by good cheere or
tie fare aboue their ability; and by this immoderate and
diſcreet lauiſhnes, they vndoe whatſoeuer they did before
following their calling, and keeping themſelues alwai
want and penury: whereas if they would be carefull to k
thriftily that they be painfull to get, they might liue of
labours comfortably and ioyfully, and beſides might be
beneficiall to others that ſtood in need, and haue where
all to open their hand liberally in works of mercy. So Pro
20. *In the houſe of a wiſe man is a pleaſant treaſure and oyl,*
a foole deuoureth it. A wiſe man, that is, a godly man doth
onely ſeeke, and bring into his houſe, but will alſo keep
his houſe, a pleaſant treaſure, delightfull riches, ſuch as b
gotten without any ſtaine of iniuſtice, hee hath ioy and co
fort, and a bleſſing in the vſe of them; and hee hath not
neceſſitie onely, but alſo for delight, euen oyle and thing
refreſhing and recreation. But a foole, that is, a wicked
vngodly man, he deuoures all: whatſoeuer it be, left him
his parents, giuen him by his friends, or gotten by his labo
all goes one way, all is deuoured, all is ſpent idlely & with
any diſcretion. For he ſerues ſuch a chargeable maſter, a
leaue him nothing at the yeeres end. Other maſters
giue their ſeruants wages for their worke: but the d
and luſt, whom wicked men ſerue, bee both coſtly and h
maſters, they will take all; and ſo long as there remains
thing to be had, they ceaſe not calling for it: but all this h
and chargeable paines ſhall bee rewarded with nothing, b
want and neceſſitie at the laſt. So that, a good man muſt
as well a keeper as a gainer, hee muſt know how to bring
lawfully, and how to lay out diſcreetly, and to diſpoſe th
in that good order, that hee doe not bring himſelfe into
neſſarie wants and troubles, but that hee may haue both
comfort himſelfe, and alſo to refreſh others. Thus much
thriftineſſe.

Liberality. The other thing required in the right vſe of ones o
goods, is liberality; without which there is no true obedi
to this Commandement. Now this liberality muſt ſprea
ſelfe into two branches; towards ones ſelfe, and towards
the

ers. A liberall man muſt bee liberall to himſelfe: for all oodneſſe begins at home, and ſhewes it ſelfe firſt, where it as firſt bred. And ſo Eccleſ. 5. 17. *It is good*, ſaith he, *to eate d drinke, and take pleaſure in ones labour: and this*, ſaith he, *the gift of God.* To haue meate and drinke, and apparell, is hing common to reprobates: but to haue theſe things, and e right vſe of them alſo in ioy and comfort, and thankful- ſſe, this is a ſpeciall fauour to Gods people, and peculiar vn- o them.

Therefore it is our duty to take part of thoſe things, that od hath giuen vs, and with a thankfull and chearfull heart enioy his kindnes, and not to make our caſe worſe then we Exo. 16. 10. ed. As the fooliſh *Iſraelites* did, when God in goodnes had ouided ſufficient food for them, that they might haue had e- ugh, and gone to bed cheerefully after a competent ſupper; t they were ſo fearefull and doubtfull, leaſt they ſhould ue had nothing for the morrow, that they pinched them- ues of Gods allowance, and would needes reſerue ſome- ing vntill the morning. But what became of it? did not God nd wormes amongſt it, ſo that it ſtank and was good for no- ing? And ſo it is ſtill: the equity of this is perpetuall vnto e end of the world. Hee which will be more ſparing than od would haue him, and niggardly when God hath laid no ceſſitie vpon him, the curſe of God wil fall vpon the goods us ſaued, that it is all one as if they had beene ſpent. For y ſhall corrupt and vaniſh away to nothing. And indeed, one doe not firſt ſhew mercy to himſelfe, how is it poſſible ſhould ſhew mercy to another? He that will ſtarue & pine mſelfe, when he needes not, no man will truſt him to feede releeue his neighbour when he needs. This is moſt cer- ne, that he which will be cruell to his owne fleſh, can neuer ue any true pity to another.

Therefore, firſt a man muſt haue an open hand to miniſter to his owne neceſſitie, and to helpe himſelfe, and ſee that mſelfe be the better for his owne goodneſſe and liberalitie. d yet neither is that ſufficient. A man muſt not ſpend all kindneſſe within doores, and keepe ſo ſpare a fire that can arme no body but himſelfe: but after he muſt ſtretch out his hand

hand to be bountifull to others, whose want requires helpe, and whose penurie calles for something of his abundance. So 1. Tim. 6. 17. *Charge those that bee rich in this world, that they be not high minded, &c. That they do good, be rich in good works, and ready to distribute and communicate, laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.* Hee would haue rich men not to trust in riches, but in God: for riches be vncertaine. And what greater folly can there bee, then for a man to put his confidence in that, which must away, and knowes not how soone? God will call for him, and he must leaue his riches behind him, and come naked before the iudgment seat of God. But if they would know how to vse riches, let it not bee in putting trust in them, nor in looking big and proud, and sowre, for this will make them hatefull to God and man; but let them be mercifull, let them doe good, and distribute, and this will be a sure fundation for themselues: for so doing they shall get loue both of God and man: no better a treasure against the euill day, then that which hath been laid vp in the works of mercy. So in Prouerb. 11. 17. *He that is mercifull, rewardeth his owne soule.* This is the best kind of mercy, that one doth two good things at one time, he stops two gaps with one bush, hee both helps and comforts the distressed, which is his owne flesh; and more then this, he further his owne reckning against the time of accompt, that is when God shall come to take a view, and search how euery man hath ordered the goods committed to his hand (and certainely he will one day) let the foolish men promise to themselues what liberty they will, and flatter themselues, that it is their owne, and euery one may doe with his owne what he will; yet they shall finde it is Gods, and to bee vsed and disposed according to his will. And when such an enquiry comes, this will bring most vnspeakeable comfort to a mans soule, when vpon his death-bed, and when hee is now to leaue his wealth, hee can with a good conscience repent before God, how hee vsed his wealth, and can hold vp his head before God. and say: Lord thine it was, and I did know that I was but a steward, and therefore I disposed of it, according

my Masters will. J spent it not in seruing my lust and de-
es, but in thy seruice, and to thy glory. J was more willing
d ready to lay out much in thy seruice, and the releeuing
e poore members of Christ, then any thing in setting vp
y flesh, and pleasing the vaine and foolish affections there-
When one can thus speake to God, and make such a rec-
ning, hee shall then well perceiue and feele, to the excee-
g ioy of his heart, what reward hee gets to himselfe, that
es almes freely, and shewes mercy liberally, to others that
nd in need.

And the Apostle *Paul* saith: that *he that soweth plentifully,* 2. Cor. 9. 6.
ll reape plentifully; comparing liberalite in works of mer-
, to sowing. And so it is indeed, and shall yeeld a better
d more plentifull croope, by how much the seede it selfe,
d the ground on which it is sowen, is better then any other.
Psalme 37. 26. *The righteous is mercifull and lendeth, and* Psal. 37. 26.
seede enioyeth the blessing: meeting with an obiection, that
emes to a ise. indeed I would faine bee mercifull, and doe
od, J know it is a good thing; but alasse J haue a charge, I
ust prouide for my children; the father must lay vp for the
ldren: and hee is worse then an Infidell, that prouides not
mething for his familie. But God heere teacheth him, how
may prouide and store something for his posteritie, and
erefore he bids them bee mercifull. For hee can neuer be-
eath a better portion, and a richer legacy to his seed, then
en he doth many workes of mercy, euen for their sake. For
d promiseth that they shall enioy the blessing of his good-
se. He saith not, they shall be rich, and haue the world at
l; (for a man may liue in as much ease & wealth, and plea-
e, as the rich Epicure did, and yet goe to hell when hee di-
;) but they shall haue the blessing: which imports thus
ch, they shall haue Gods fauour to bring them to hea-
. He will blesse their soule and conscience, and they shall
ue beside so much wealth as may stand with his blessing.
t so much, as make to them proud and idle, for that were
way to make them cursed; but so much, as shall suffice
make them thankefull to GOD, and profitable in the
urch. And this blessing they shall haue, not as a guest to
salute

ſalute them, and away: but as an inheritance, that ſhall abi
with them, and helpe them for euer. Thus much for the vſe
ones owne.

Iuſtice. Now followes the next point, in the right carriage of
ſelues towards our neighbours, and that is called Iuſtice
which conſiſteth in two things, in getting and reſtoring. I
ſtice in getting, is when one gets by lawfull meanes, in
lawfull calling. Not by gaming and ſuch meanes, whith
any ſufficient conſideration and exchange. For this is the
theſe be vniuſt meanes that bring a curſe with the vnlaw
gaine, as hath beene ſhewed before: and ſuch a man mak
himſelfe excommunicate in the hearts of Gods people, a
brings hardneſſe of heart vpon himſelfe, and much miſch
beſide. But if the calling wherein a man exerciſeth himſe
bee warranted and ſanctified of God to this vſe: thenc
muſt bee had, and that as much, that the meanes which
vſeth in his calling bee aggreable thereunto. If it be by
ſembling and lying, by falſe weights, or falſe meaſures,
falſe commending or diſcommending aboue meaſure,
by any ſuch like vnconſcionable way, this is vniuſtice, an
breach of the commandement. Therefore let the cal
be good, and the meanes good, and then a man may wi
good conſcience take the bleſſing. And this is iuſtice in g
ting: now for reſtoring.

This muſt alſo be obſerued, that if any haue in former
beene craftie and deceitfull, and dealt iniuriouſly with
neighbour; though happily it bee hidden from men, and
world cannot lay it to his charge, yet his owne heart kno
it, and his owne conſcience will not paſſe it ouer ſo, but
muſt heare of it. If (I ſay) ones ſoule tell him that hee h
thus wrongfully intreated his neighbour, if hee will bec
ted a iuſt man, and haue the former offence blotted out,
the mouth and clamor of his conſcience ſtopt from th
fierce and bitter accuſations, whereby it vexeth and
quieteth vnrepentant ſinners, hee muſt ſee that he make
ſtitution; let the ſeruant goe to the maſter, and the goods
turne to the owner, who hath the right title vnto them.
is commended, Leuit. 6. 2. &c. *If any ſinne and commit a*

aſſe againſt the Lord, and deny vnto his neighbour, that which as taken him to truſt. &c. Hee ſhall both reſtore it in the hole ſumme, and adde the fifth part more thereunto. Where he holy Ghoſt appointeth, that if any man haue beene any way iniurious to his neighbour, either by denying that which was lent him, or hauing found a thing loſt and knowing the wner, hath detained it: or by any other ſuch like dealing: if uer he will haue God heare his praier, and receiue his ſacrice; before his offering, hee muſt make recompence of the rincipall, and adde thereunto the fifth part, &c,

But it will be obiected, that he is gone, I cannot tell where haue him. But do you know none of his kindred? Hath ee neither ſonne, nor nephew, nor brother? Is their none eere vnto him, that you know? Not one. Yet it muſt be reord. it is none of yours, you of neceſſitie muſt part from it, you will haue the ſinne pardoned. Therefore you muſt iue it to the Lord, the Church muſt haue it: Numbers 5. 8. o that this is the Law of reſtitution; He that hath gotten any ning vnlawfully muſt not onely ſay, Indeed I haue done miſſe, I cry God mercy for that is paſt, and J will doe ſo no ore: but for this J hope, God will pardon mee, J purpoſe ow to leaue off doing wrong to any. No this is not enough, man muſt reconcile himſelfe to God, before hee can reconle his conſcience to himſelfe. GOD will not bee pleaſed ith ſuch a weake amendment. Wee cannot bee aſſured of rdon for that which is paſt, nor perſeuerance in a better urſe, vnleſſe there be true repentance: and true repentance uer goes before, but willingneſſe to make reſtitution folweth preſently after. Therefore let a man deale more ndly in ſuch caſes, that pertaine to the peace of his conience. This hollow heartedneſſe, and hypocriſie, in ſuch atters will bring him no peace. Therefore let not a man arken to the deuil, and his owne fleſh, for his hurt; but reore that which hee hath defrauded any man of by ill means. not, let him know for a ſurety, whoſoeuer he be that there no thriuing by ſuch dealing. Sin is a poyſon infecting both eſoule, body and eſtate: and vnleſſe it bee purged out in me, will bring all to ruine.

But

But yet ſome obiections ſeeme to ariſe; firſt, the thing is ſome price, and the perſon wronged is wicked, and would be willing to take the aduantage, and follow the occaſion put me to death. Therefore here danger ſeemes to reſtrain him, and he thinks it better to liue in ſafety, then to make reſtitution with perill of his life. But though the caſe ſhall ſ out thus, yet the law of reſtitution admits no ſuch exception One muſt reſtore: yet wiſedome muſt be vſed in this caſe that both the party offended may be ſatisfied, and the party offending may be in ſafety.

Therefore ſome other third perſon of wiſedome and gr uity, a man of good account for religion and honeſty, muſt choſen, to whom this ſecret may bee without perill reueal and by whoſe meanes the wrong done, may bee fully anſwe red. And he muſt reſtore it in the behalfe of the other, co cealing his name and particular fault: as, thus he may ſpeak There is a man, that in time of his ignorance hath wrong and endamaged you: and now that GOD hath touched h heart with true repentance, he is willing to ſatisfie you to full, and therefore hath by me ſent you ſo much, as will fu recompence your loſſe: yet hee deſires to conceale his nam becauſe of perill that might enſue. By ſome ſuch wiſe a Godly courſe, amends may bee fully made, to the partie th ſuſtaineth the wrong, and he that did the wrong, be nothi at all endangered.

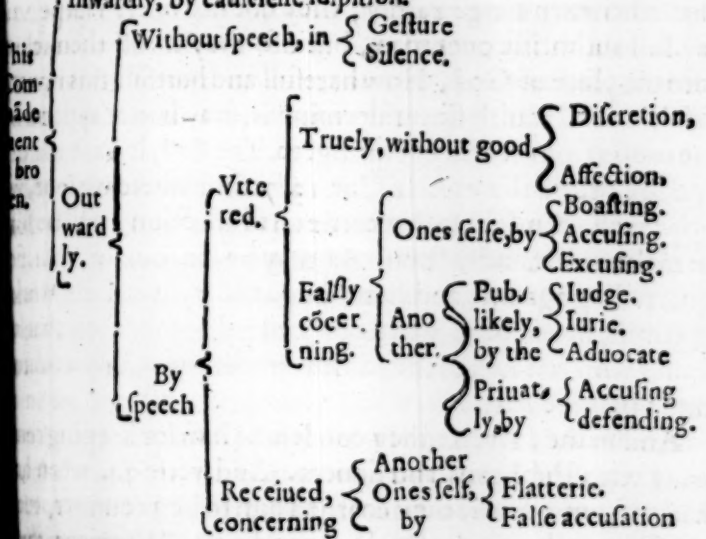
But there comes yet a further doubt; I am not able to re ſtore, I haue not wherewithal'. Then where nothing is to had, it is a common prouerbe, the Prince muſt loſe his rig But yet ſo, that a man muſt plainelie and fullie confeſſe h fault. If there be no ability for reſtitution; yet hee muſt neglect confeſſion. And this further he muſt couenant w himſelfe, that if euer it pleaſe GOD to giue him ability, h will be anſwerable to the full, to all ſuch wrongs; and th as wee are in affection, ſo God will account vs indeed. If can ſay in truth of heart, O Lord, I confeſſe my fault to th and haue confeſſed it to the perſon, whom I haue offend and though I bee not able to recompence him, yet I reſt with my ſelfe, and make a couenant with mine owne co

ſcien

cience, that if euer I haue it, I will pay him; and if I had it ow, I would deferre no longer, he ſhould haue it now. In the eane time I will not ceaſe to ſupply that by my praiers, hich by reaſon of pouerty is wanting in my paiment; that ine humble ſuite to God, for him, may as much profit him, s my ſinne againſt God, and againſt him, hath endamaged im. Thus if a man doe, God will accept him and fully ac-uite him, and eſteeme of his vnfained purpoſe, and humble cknowledgement; as of a ſufficient recompence: and will imſelfe vndertake the debt, ſo as the partie ſhall ſuſtaine no wrong. And ſo much for the eight Commandement, *Thou halt not ſteale.*

The ninth Commandement.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.



THE former Commandement concerning our owne and our neighbous goods: this requireth that wee hurt not our neighbours nor our owne good name, (but as occaſion ſhall be giuen) maintaine and increaſe it.

The inward breach of this Commandement, conſiſteth in

the vngrounded ſuſpition, which groweth commonly to vniuſt iudging and condemning of our neighbours, cont to the expreſſe commandement of our Sauiour. Math. 7. *Iudge not and you ſhall not be iudged. For with what iudgm yee iudge, yee ſhall be iudged: and with what meaſure yee me ſhall be meaſured to you againe.* As if hee ſhould haue ſaid: you would haue your owne infirmities pitied, and your wo and deedes conſtrued in the beſt ſenſe, then ſhew the kindneſſe vnto others: Take nothing in the worſt part, ler the diſlike of your neighbours ariſe from any want of loue in you, but onely from euident tokens of wickednes them. For this is moſt righteous, and ordinarily comme paſſe, that none are more hardly cenſured, then they tha the bittereſt and eagereſt cenſurers. And none finde leſſe cie from God and men, then they who haue beene the vnmercifull iudgers of their brethren. Alſo Rom. 14. 4. *art thou that iudgeſt another mans ſeruant?* Thereby ſhew that when men iudge raſhly, they doe not onely vſurpe lawfull authoritie ouer man, but alſo they thruſt themſe into the place of God. How hatefull and hurtfull this i ſuſpition and cauſeleſſe miſdeeming is, may better appear the cauſes from whence it ſpringeth. The firſt, is want of g ly and Chriſtian loue. As 1. Cor. 13. 7. For where we loue, hope well. And thoſe that carrie an ill affection, will be to make an ill conſtruction. As may be ſeene in the Phar quarrelling againſt, and ſtumbling at euery word and wo of Chriſt, Math. 9. 3. when our Sauiour pronounced that ſinnes who was ſick of the palſie were forgiuen, they coun him a blaſphemer.

Cauſes of raſh ſuſpition.
1. Want of loue.

And in the 11. verſe, they condemne him for keeping co pany with Publicans and ſinners. And verſe 34. when h had caſt out a diuell, they charged him to be a coniurer, c confederated with the chiefe of the diuels. Whereas if th and ſuch like workes had beene done by their owne c dren or friends, they would haue made thoſe things, m ters of great commendation in them whome they lo which they condemne as hainous crimes in him whom t hated.

The next cauſe is want of wiſedome and good diſcretion. 2. Want of wiſedome.
As Acts 28.4. The rude Barbarians, ſeeing the Viper to hang on *Pauls* hand, iudged him preſently thereupon to be a murtherer. Which fault alſo others of good note haue fallen into. 1. Sam. 1. 14.
As *Eli* ſeeing *Hannah* long in prayer, and hearing no voyce vttered, charged her with drunkenneſſe. And *Iobs* friends, beholding his extraordinarie afflictions, conclude that he was an extraordinarie ſinner.

The third cauſe hereof, is an ill conſcience and guiltineſſe in the iudgers themſelues. As *Saul* was alwaies ſuſpitious of *Dauid*, as though he had ſought his life, becauſe hee had deuiſed euill at his hands. And, hauing dealt cruelly and craftily with him, ſuſpected the like meaſure from him. 3. An ill conſcience.

So thoſe that haue polluted their owne ſoules and bodies with moſt filthie facts, and are moſt vncleane and wicked perſons themſelues, will ſooneſt miſdeeme the chaſtitie of others. And none are more ſuſpitious of other mens truth and fidelitie, then they, who haue beene the greateſt deceiuers and defrauders of others. Another cauſe of this, is hypocriſie. 4. Hypocriſie.
When one neuer examineth his owne life, then hee is moſt readie to prie into another mans conſcience: and he that for the moſt part ſpares himſelfe, will lay the heauieſt burden vpon another. Thus the Scribes and Phariſies were diſſembling hypocrites, and neuer medled with their owne hearts, to condemne any ſinne there: And therefore Chriſt and his Diſciples could haue no peace by them, but they were continually ſuſpecting, and readie to cenſure hardly without any cauſe. For if they would haue beſtowed more time in diligent examination of their owne ſoules, they would haue found ſo much buſineſſe there, as other men might haue liued quietly enough by them. So Saint *Iames* ſaith, chap. 3. 17. *That true wiſedome which is from aboue, is without iudging, without hypocriſie.* He ſhewes the cauſe why the beſt men bee neuer the raſheſt iudgers, neuer ſo haſtie to paſſe ſentence vpon other men, becauſe they hauing good hearts, and deſiring to be as good as they ſeeme to be, haue ſo much to doe in fighting and ſtriuing with their owne corruptions, as that they haue no leaſure to examine other Iam. 3. 17.

mens dealings, which belong not to them, but would rather reforme the things which be amisse in themselues. So, on the other side, obserue an hypocrite, that cares for nothing, but to make a shew before men; that neuer labours to approue his heart to God, nor striues against his owne secret sinnes: you shall haue him so nimble and so quicke, in fifting out other men, that hee can see a fault where none is in them, because he cannot see a fault where it is in himselfe. They think that the reason, why they can so quickly condemne others men, is, because they are more holie then they, and therefore take a priuiledge to themselues, to giue what verdit they thinke good on euery mans action. But S. *Iames* sheweth the true cause indeed, which makes their hearts so ready to conceiue amisse, and to thinke wrongfully of another: to wit, because they had not as yet learned to thinke aright of themselues. For hypocrisie alwaies breeds rash iudging and vnchristian suspition.

Thus we see what be the causes of this euill iudging, namely, at the least, foolishnesse and vncharitablenesse: or else euill conscience and deepe hypocrisie. And from one of these euill causes, these rash surmises and euill suspitions do alwaies spring. Now the effects are euen as bad. For if the heart be thus infected, it makes one apt and ready to speake and do euill. If one allow himselfe to thinke euill, he cannot well hold his tongue from vttering it, nor his hands from practising it, if occasion serue. For, whatsoeuer is within the thought that will shew it selfe openly, it will bewray it selfe in the mouth, in the hand, and in all the actions. As appeareth in *Daniels* enemies, who hauing conceiued an ill opinion of him, that hee kept them from honour, did nothing else but practise and lay diuelliſh plots, till they had drawne him within the compasse of law, and brought him into danger of death. All this malice arose from hence, that they falsly suspected *Daniel* to forstall them of honour, and to haue kept them from that high place, that they thought themselues as worthy and euery way as fit for, as he.

The effects of iudging rashly.

Vse. The vse of all this is, that if we would not be found culpable of the breach of this Commandement, and transgres-

gainſt the name and fame of our brethren, then muſt we not
iue our ſelues allowance to conceiue anie ill opinion of
hem, without a ſufficient warrant and due ground for the
me. For, though the thing be ſo indeed, yet it is a ſinne in
s ſo to conceiue of it, vnleſſe there be ſufficient euidence and
aſon, to lead vs thereunto. For, what though it be ſo? yet
n matters of our neighbours credit, wee muſt not take ſuch
ght coniectures, as a ſufficient cauſe to moue a ſuſpicion:
e muſt doe as wee would be done by. And therefore as we
ould not be condemned of others, vpon euery ſhew of e-
ll and ſlight occaſion: ſo let euery man looke to himſelfe,
at hee build not an ill conceit againſt his neighbour vpon a
lſe foundation. Neuer thinke ill of any till hee hath deſer-
d it, and giuen ſufficient cauſe thereof. But yet this muſt be
nowne by the way, that though loue will not allow ſuſpi-
on, yet it doth not thruſt out diſcretion. It iudgeth not
ſhly, but it iudgeth iuſtly. It is not ſo ſharpe ſighted, as to
e a mote where none is; nor ſo purblinde, but it can diſ-
rne a beame where it is. Therefore raſhneſſe muſt be con-
emned and auoided: but there is an holy wiſedome to bee
ſed; as not to miſdeeme without ſufficient warrant: ſo when
ere is euident proofe, and plaine appearance of a ſinne, to
ke notice of it. Which muſt bee obſerued againſt manie
en, that by this doctrine (and indeed wreſting it, as euill
en doe all Scripture) take occaſion to thruſt admonition
t of the doores, and thinke all men ſhould bee blinde, be-
uſe God will haue all men charitable. For ſo, when they
ue broken forth openly into groſſe wickednеſſe, and all
eir life ſhewes them to be profane, vngodly, couetous and
eceitfull, and without the feare of God: come now and
arge them that certainely they bee wicked perſones, and
ue no true faith nor repentance, preſently you ſhall haue
is firſt defence: Oh, God knowes mine heart, you muſt
t indge, you muſt not ſearch into a mans heart. But a
riſtian muſt indge wiſely, though not raſhly. Hee may
dge by the fruit, though not by the ſap. If ones wickednes
hidden, then God would not haue men cenſure. But if it
eake forth, hee would haue men to take heed, and reproue

To giue due reproofe, is no breach of charity.

alſo. As for example, if one ſee a man that delights in ill c
panie, is neuer well, and as hee would be, but when he
mongſt drunkards and ſwearers, blaſphemers and ſuch
one may iuſtly and vpon good ground, without any ſcru
ſpect ſuch a one to be a ſinfull perſon, and ſay: Surely,
man walketh in a bad courſe. Such as his mates are, ſuch
For, ſurely good men would bee glad of the ſocietie of
men, and lambs will reioyce to be with lambs. But no
that doth take all his pleaſure to be among vngodly per
hath pronounced this ſentence againſt him ſelfe, Like
panie, like companion. So if one heare any vomit out
and vnchaſt ſpeeches, hauing his mouth full of lewd a
cleane words, this is an infallible note and ſure brand o
thy and impure perſon. For, *out of the abundance of the*
Math. 12. *the mouth ſpeakes.* Looke what ware comes into the ſho
is ſurely kept in the ware-houſe: and hee that thinks
ſuch a perſon, doth him no wrong at all.

So, others boaſt that they haue a good faith and
hope: they hope to bee ſaued as well as the beſt; if co
beleeue them: and if you will not credit them, they
as a great iniurie done to them. But what reaſon ca
giue of their hope? what ſound cauſe can they alledge
they ſhould be ſaued, rather then *Iudas*, and not goe
as well as *Caine?* Surely, they can yeeld no reaſon o
faith, they be not learned, but (they ſay) they haue
heart and a good hope, that God will ſaue them. Nay,
neither haue a good heart, nor good hope. For, a good
is alwaies vpheld by good reaſons; and a ſtrong faith
ſtrong grounds out of Gods word. Elſe a man may
of hope, of faith, and a good heart, and bee yet farre
all: Vnleſſe he ſhew vpon what ground hee builds his
it is but preſumption. When ſinne and death ſhall
him, his ſtrength and hope ſhall faile him, and all co
will forſake him. So for the Sacrament, it is a co
cuſtome of men, a day or two before they come to the
munion, to wrap vp manie reckonings and foule matt
mong themſelues, and to take vp the coales of their
vnder the aſhes, ſo cloſely, as that one would hope

reno ſparke left to kindle contention againe. But a day wo after, they be as full of craft, brawling, and deceipt-neſſe as euer before. Then one may boldly ſay, you haue luted the holy Sacrament; you haue defiled the table he Lord; you came to it without faith or repentance. , ſay they, but you muſt not iudge. Yes now the caſe is cleare that a man may iudge. For certainely if one come h repentance to the Sacrament, hee ſhall goe with repen-ce and amendment from the Sacrament: and if one come ood man thither, hee ſhall goe better thence. For God l alwaies keepe his promiſe: if one come, as hee com-nds, hee ſhall finde ſuch helpe and grace againſt his ſinne, hat he ſhall not eaſily fall into his olde courſe, nor returne is former filthy vomit. If he had fed of the holy and pure ad of life, *Ieſus Chriſt*, with an heart purged by faith and ntance, his ſweete ſinnes would haue beene bitter and thſome vnto him. And therefore, though no man muſt ect without good ground, yet a man (where there is iuſt ſe) ought to pronounce iuſt iudgement. Thus much for the , which is the moſt ſecret and inward breach of this Com-dement.

Now the outward followes, which is either without ſpeech ith ſpeech. Without ſpeech, either by geſture or ſilence. geſture, when one carries himſelfe diſdainefully to his her, and vſeth ſuch a kinde of behauiour as tends to vili- mocke, and diſgrace him. This was a ſpeciall ſinne of the mies of Chriſt Jeſus, That they nodded their heads at , and made mowes: And this was as great an indignitie, doth often times as much diſgrace one, and make him Pſal. 22.7. temptible in the eyes of the beholders, as if one ſhould vpon him with odious and ſlaunderous ſpeeches. This hen a wrong to a mans name. Though thou doe not nder and raile; yet if thou vſe thy hand, or tongue, or d, or anie part of thy bodie in ſuch a carriage and ge-e, as doth tend to mocke thy neighbour, thou ſinneſt inſt his name and eſtimation. The next kinde is by ſi-e, when one holds his peace, when hee heares his neigh- r ſlaundered. Hee ſtands by, and can teſtifie of his owne

Mocking.

Silence when wee ſhould ſpeake for our neighbour.

knowledge, that the things ſpoken bee falſe and iniurious, and yet either in flatterie, or feare of diſpleaſing, lets all alone, and doth not iuſtifie his innocent neighbour. Such a one comes within the compaſſe of bearing falſe witneſſe, and by ſilence makes himſelfe guiltie of the ſlaunder. For, hee ſuffers his neighbours innocencie to be ſuppreſſed, and his name to be famed, when it lay in his power to defend him. And euen the law of nature would ouerthrow ſuch a man, that he ſhall haue nothing to ſay for him-ſelfe. For, doth not nature teach vs that this is equall, To doe as we would be done by?

And which of vs is there, that if one ſhould bee in place where hee were charged with falſe accuſations, and that his neighbour preſent knew well enough, but yet would not open his mouth to cleare him, or ſhew the truth of the matter? Euery one would thinke that this ſilence were a betraying of his neighbour, and a great wrong againſt him, as indeed it were. Then, if we thinke other ſhould not bee ſilent, when our name is traduced, let vs then giue ſuch meaſure, as we would in like ſort receiue, and bee as readie to ſtand for the good name of our brother, as we are deſirous that hee ſhould performe the like dutie for vs. This if we doe, we ſhall keepe this Commandement in ſome meaſure, and God will ſtirre vp others to requite vs in ſpeaking boldly, to cleare our innocencie, when we are vniuſtly depraued. And ſo this Commandement is broken without ſpeech. By ſpeech it is broken, either by giuing or receiuing. By giuing our ſpeech either true or falſe: For one may be as grieuous a tranſgreſſor of this Commandement, in ſpeaking nothing but the truth, in ſome caſes, as if hee had raiſed an vniuſt and falſe report againſt another. And this kinde of truth, if it bee put in one end of the ballance of Gods iudgement, will weigh as heauie as falſhood in the other. If one ſpeake the truth without diſcretion vnſeaſonablie, out of time and place; if his words be true, but his end euill and wicked, hee is as cruell and malicious an enemie to the name and credit of his neighbour, and as vile a ſlanderer in the ſight of God, as if he ſpake that which was falſe. This was the fault of *Doeg*, that curſed enemie of *Dauid*, Who, when hee perceiued by *Saules* behaui-

Slaunder by reporting the tiuth.

1. Sam. 22.

our,

r, that his purpoſe was miſchieuous, and that hee would ake a diſpatch of *Dauid* and all his friends, hee ſteppes out w in this vnſeaſonable time, and there he ſhewes what he d ſeene, namely, that the Prieſt had giuen *Dauid* bread and word, and asked counſell of God for him. This was ſo in- ed as he ſaid, but this was a moſt diuelliſh and wicked part him.

From hence aroſe that cruell perſecution, and the mur- ering of ſo manie innocent ſeruants of God. So the ene- ies of *Daniell* accuſed him, that notwithſtanding the Kings Daniel.9. cree to the contrarie: yet ſtill hee made his prayers three mes a day vnto the God of heauen. And it was true indeed at he had broken the Kings Edict: but in the meane ſpace ey were moſt wicked perſons, that would bring this accu- tion againſt him, with ſuch a malicious purpoſe. For here- they betrayed all their former rancour, in inuenting ſuch vngodly law, becauſe they knew *Daniell* could be caught nothing, but in matters of God and religion. And there would rather hazard his life, then omit this daily exercise 1. Sam. 13. 19. the worſhip of God. So the *Ziphims*, vnderſtanding that ey might procure fauour to them-ſelues by telling tales a- inſt *Dauid*, came to *Saul*, and aduertiſed him where hee ight finde him. This was no lye. But it was iniuriouſly and ickedly done of them to diſcouer the truth to ſuch an ill d, and with ſo little diſcretion, when ſo ill an effect muſt nſue vpon it, as (at the leaſt) perſecution, if not the deſtru- ion of a harmeleſſe man. So in theſe times, ſome men ere be, that if they know any priuate fault, in any man, then ithout anie regard of time and place, they proclaime their eighbours infirmities to the wide World, and care not be- re what companie, amongſt what perſons they blaze out is weakeneſſe. And they haue this for their ordinarie de- nce, when they are reproued; I ſpeake truly and tell no e, and will not bee aſhamed of the truth. Yet a wiſe man would bee aſhamed to ſpeake the truth fooliſhly, when will doe harme and no good. And hee ſhould conſi- er, that hee may often ſinne more, in ſpeaking a knowne ruth with an ill minde, then if (through infirmitie) hee

ſhould

ſhould ſpeake an vntruth with deſire and purpoſe of doing good. As the *Zephims* and *Doeg* were greater breakers of this Commandement, then *Rahab* that tolde an vntruth to the ſpies: becauſe her end was good, though ſhee failed in the manner of it; but their end was altogether naught and ſinfull.

Vſe.

Leu.19.17. They then are here to be reproued, that will not (as God commands them) tell their neighbour plainely of his fault and not hate him in their hearts. But, if they know a fault by him, ſtraight they ſet him on the ſtage, make him known to all men, neuer leaue talking of it: which ſhewes plainly that in truth they hate their neighbour. For, if they would (as God bids) tell the partie, this would heale the ſore and couer his ſinne, and make him amend. But now the clamour in this wiſe, and raiſe vp an euill report and breach can doe no good, but much miſchiefe both to him and others. Oh, but I ſpeake the truth: Yea, but it is the part

Pro.29.11. partie of a foole to ſpeake all that hee knowes. *A wiſe man will keepe it till afterward.* Let a wiſe man heare anie thing he will conſider the time, place, and perſon, and temper his ſpeech in wiſedome according to theſe circumſtances. But let a foole once get a tale by the end, then out it muſt, he cannot keepe it in, hee trauailes with it till hee be deliuered whatſoeuer diſhonour come to GOD, or diſcredit to his neighbour, or hurt to his owne ſoule. Therefore, wee muſt not onely be carefull that we ſpeake no lies or vntruths; but wee muſt alſo looke, that wee ſpeake not the truth vnſeaſonably, and after an ill manner, when it may bring more miſchiefe then profit. So much for that breach. Now follow

False report of our ſelues. the next, in ſpeaking that which is falſe, either concerning ones owne ſelfe or another. Concerning himſelfe: firſt, boaſting and bragging, which is a moſt baſe and loathſome thing. For bee it that ſome good thing hath beene wrought

Pro.27.2. by him: yet the holy Ghoſt ſaith; *Let others praiſe thee, and not thine owne mouth.* And the Apoſtle reckons theſe boaſters

Rom.1.30. among the rabble of damnable men, who hauing no other matter to winne praiſe from others, will get praiſe by ſpeaking great things for them-ſelues. So *Saul*, whereas he

ued the King, and all the best of the cattell, contrarie to
e charge giuen vnto him, doth yet bragge to *Samuel* 1.Sam.15.13.
at hee had fulfilled the word of the Lord: when it was
othing so. For, hee had wickedly transgressed the expresse
ommandement of GOD. And as this law is broken by
aine boasting; so it is likewise by lessening and excusing
ose faults which we are charged with, or guilty of. Where-
, *Saul* playd his part as in the former. For, being re-
roued and conuicted for sparing the King, and cattell,
ontrarie to the will of God: first, hee pleadeth good mea-
ing, confessing that some of the best were kept aliue, but
was for sacrifice and honour to God. But when *Samuel*
ould not be so set downe, but vrged him further, that God
more delighted with obedience to his word, then with all
crifices: then hee falles to another shift, and castes all the
ult on the people: *I feared the people*, saith hee; as who
ould say, it was their fault, and none of mine. Thus if anie
edit had been to be gotten, he would haue had that to him-
lfe alone: but now that nothing comes but shame and
buke, hee leaues it for the people to deuide among them-
lues.

And this excusing is a common thing amongst all men.
here is not the most ignorant and simple person of the
allowest witte and capacitie, but hee is verie sharpe and
ittie to finde an excuse, hee can cast about and winde, and
cloake his sinne, that hardly can anie reproofe bee fast-
ed vpon him. And men thinke by so doing to lessen their
ult: but in truth they doe much encrease it. For they haue
y these excuses marked them-selues with the brand of hy-
crisie, and haue made their fault more odious to GOD
nd men. It is a verie ill thing, when one hath wounded
mselfe by sinne, to goe to the diuell for a medicine. Hee
the worst Physition that can bee: and his physicke is the
orst physicke in the world; for hee will surely giue them
cha potion, as shall make them worse and not better. One
ay thinke that these excusings be plaisters, but in truth they
e but poysons that venome the soule, a great deale more
en before.

Thirdly,

Thirdly, a man lies against himselfe by accusing; as ... men in a kinde of proud humilitie, will denie their gifts, ... an intent to get more credit; Alas I haue no gifts, no ... no learning, a simple scholler, and weake memorie, ... such like, contrarie to that one knowes and thinkes. ... this dispraising ones selfe falsely, is not humilitie, but ... quitie. For one should make him-selfe neither better ... worse then God hath made him. But if hee bee drawne ... called to giue testimonie of himselfe, hee ought to speak ... plainely and vprightly, as the matter is in truth. And ... when they lie against them-selues, and say they haue ... witte, no learning, no good parts, &c. if then wee shall ... consent and confesse, indeed it is true, you say well, ... haue none of all these things: they would thinke such ... man did them great wrong, and scarce take him for ... friend. For indeed his desire is, that others should ... him, and say, Nay, say not so, you are an excellent ... worthie to bee regarded, &c. And so hee will dis... mend himselfe long enough, if hee can thereby prouoke ... other to commend him, for this is it which hee delights ... heare. But a man must neither wrong God, nor himself ... diminishing and concealing the things that God in gra... nesse hath giuen him; he ought not to denie them, but ... them to Gods glory. And so come to men for workes ... mercie; perswade them to doe good, and distribute, and ... sently they begin to complaine how poore they bee, ... great charge they haue, what losses they haue sustained, ... I know not what; where, as their owne soule beares ... witnesse, that they are wealthie, and haue much more ... many men, that doe a great deale more good then ... selues.

Therefore, though a man doe not slaunder his neighbour, ... yet if hee slaunder himselfe, hee is to bee reproued as a ... Herein diuers of Gods children faile much, in time of ... tation. Those that haue beene and are sound, and true ... ted Christians, if they haue lost their feeling a while, ... cannot finde that reioycing in God, and comfort in ... things, that in former times they had, then comes the ...

of the brethren, Sathan that olde and ſubtill ſerpent, and ſtriues to make them accuſe themſelues falſely. Oh, ſaith , if you had beene good indeed, & had borne a true heart to od, he would neuer haue forſaken you thus, and giuen you er to ſuch a deadneſſe: and then, through weakeneſſe, ods children are readie to ioyne with the diuell againſt emſelues, and to thinke; It is true, ſure I was but an hypo-ite, and hollow hearted: my former comforts were delu-ons and preſumptions; if they had beene true, I ſhould not ue loſt them. But in ſo iudging, you wrong your ſelfe. You ght to remember that tentations be not truths, but falſe ac-ſations. And therefore, if Satan ſtriue to accuſe, doe you riue to excuſe. And if he would caſt you downe, by ſo much e more lift vp your ſelfe by reaſons out of Gods word, and former experience in your ſelfe, and other Chriſtians. For at is no good reaſon, Becauſe you haue no feeling, there-re you haue no faith: and becauſe you haue loſt the ſenſe your comfort, therefore it was not true comfort; this is no ue concluſion. For one may loſe his feeling, and yet retaine liuely and effectuall faith: Cant. 3.1. &c. And one may haue e true comforter in his ſoule, and yet for a time be without nſe of comfort. As is to be ſeene in our Sauiour Chriſt, Luk. 2.44. Mat. 27.46.

Take heede therefore of making ſuch concluſions. For a an may want the feeling of his faith, and crie and call againe d againe for it, and feele nothing all this while; and yet uertheleſſe haue true and ſound faith. For, the feeling of, d mourning for, the want of faith, and the earneſt and nſtant deſire of it, is an infallible ſigne of faith. For this is ure rule, that ſo long as one feeles himſelfe ſicke, he is not ad. And the high eſtimation of the fruites of faith, ioyned th a vehement deſire thereof, as a ſingular euidence that ere is a ſound and liuely roote of faith in the heart. Doe not erefore agree with the diuell to perſecute your ſelfe: fight ainſt him, and take not his part againſt your owne ſoule. ou ſhall finde he is ſtrong enough alone, you had not need ioyne with him, but rather ſet to reſiſt him. If one be once e child of God in truth, hee is ſo for euer: if once in the

fauour.

fauour of God, for euer in the fauour of God. Though our [s]
ling alter, yet there is no change in him. Where he loues [a]
he loues vnto the end, and world without end. Thus [y]
for breaking of this Commandement, by speaking that [w]
is false concerning themselues.

Publike slander.

Now it followes concerning others: and that is either [p]
lique or priuate. Publique, first, when the Magistrate or [Iu]
passeth false sentence, in any cause that comes to be hear[d]
fore him. This is a most hainous sinne: for, so much as in [h]
lieth, he goeth about to make God a lier. For, he stands in [h]
place, and is his substitute and Vicegerent here on earth; [a]
then for him, to beare men in hand, that, that iudgment, [w]
he giues, is the iudgement of God, that sets him there, [w]
yet he knowes it is false and corrupt, this is euen to draw [G]
to be the author of a lie, so much as hee can. And this [is]
onely wrong against Gods owne Maiestie, and a shame[ful]
abuse of the place wherein God hath set him, but it is [an]
iurie to the person thus condemned; in that he brings [a]
vpon his name, and that wrongfully, and depriues him [o]
commonly of some commodity and benefit, that of right [do]
appertaine vnto him.

Herein also many aduocates and counsellers offend, [w]
they vphold and maintaine an ill cause for their fee. [Th]
the cause bee neuer so bad, yet let the fee be good, and [y]
shall haue one or other lightly, that will polish his tong[e]
and whet his wit, to couer a foule or naughtie matter [w]
many faire words, and make that seeme verie good, [w]
indeed was, and still is altogether wicked. This is com[-]
lie counted wit, and be a wise man that knowes how to [g]
thus, and set a good face vpon a foule matter, and good [c]
lours vpon an ill cause; but it is in truth a lying and [a]
lique slander, and branded with a curse: For the Lord [s]

Esay 5.20. *Cursed be he that speakes good of euill, and euill of good, [&]* so long as a man will set himselfe to stand for an euill [th]
his conscience may (and in time will) most iustlie [ac]
him of two great breaches of this law; that hee hath [hi]
iustice, and furthered vnrighteousnesse to the vtmost [of]
power.

But ſome will anſwere; I ſpake as I thought, I tooke the
uſe to be good, I muſt ſtand for my client. But how comes
o paſſe, that you, who are ſo wittie to inuent ſuch cunning
medies to heale an ill cauſe, ſhould bee ſo blinde and ig-
rant, that you cannot bee brought to ſee the ſoundneſſe of
good cauſe? What is the reaſon why ſimple men of meane
pacitie and leſſe learning, that ſtand by, can ſooner diſ-
rne the trueth and equitie of the matter, then you that
ue moſt ſtudied it? Is it not becauſe the gift blindes the
es of the wiſe, and takes away the vnderſtanding of the
udent? That which wanted in the goodneſſe of the cauſe,
ſupplied in the greatneſſe of the fee, and that is the reaſon
ou cannot ſee.

But ſuppoſe this were true, and grant that you were (as
ou ſay) ignorant of the matter: yet is it not a great fault
be ſo venturous to ſpeake ſo much in a matter, and that
the face of the world, before you know whether it bee
ood or bad, right or wrong? *Iob* would not doe ſo: but Iob.29.16.
oſe cauſes that hee knew not, hee would enquire and
arch out diligently, and not open his mouth to ſpeake, be-
re he was well inſtructed in the cauſe, & had ſound ground Pro. 18.13.
r his owne conſcience. This then will not ſerue the turne;
hen one hath abuſed his place, his hearers, and himſelfe, by
aintaining vnrighteouſneſſe: to ſay, Alas, I knew it not. It
a ſhame and folly thus to hazard his ſoule and credit, and
en beare himſelfe in hand, that this will ſalue all, becauſe
knew it not. As if ignorance were a ſufficient plaiſter to
ale the wounds he hath made in his owne conſcience, and
repaire all the ruines that hee hath wrought in his neigh-
ours eſtate. But why had hee not knowne it was a ſinne to
ignorant? Wiſe men ſhould worke by knowledge. It is Pro.13.16.
t onely a fault, willingly and wittingly to ſtand in defence
an euill cauſe, but euen raſhly and vnaduiſedly to ſlip in-
it.

Further alſo, falſe witneſſes doe publiquely offend againſt
is Commandement, when they come before the Judges,
d giue a falſe and lying teſtimonie. This is often ſpoken
ainſt in Prouerbs, *A falſe witneſſe ſhall not eſcape*, Theſe Pro.19.5.

be

be moſt peſtilent and hurtfull vipers, and theſe ſting and
miſcheiſe on euery ſide. Theſe peruert the Iurers, delude
Iudge, doe wrong to the cauſe, put all out of order, and
all vpſide downe by their falſehood. Theſe therefore
be the firſt and greateſt in the puniſhment, becauſe they
beene the firſt and greateſt in the ſinne.

And this God abhorres, when men be ſo audacious,
ſo iniurious,, as publikly to ſinne againſt God, and to
rather to pleaſe men by lying, then pleaſe God by telling
truth; when the falſe loue or feare of man, ſhall doe more
them to make them ſin, then the feare & loue of God can
uaile to keepe them from ſinning. All theſe doe publi
offend againſt this Commandement.

Now the priuate offence, in this kind followeth: and
is either in vniuſt accuſing, or vniuſt defending. That
Slandering. accuſing priuately, is called ſlandering and back-biting
one will ſpeake ill of his neighbour that is free from that
This backe-biting is a great breach of this commande
and the backe-biter offends in an high degree. And
fault is ſo much the worſe, becauſe it alwaies hurts
once. Firſt hee wounds the ſoule of him that receiueth
falſe tale; for thereby his heart is poiſoned with an
ritable conceite of his brother. The ſecond ſtroke lig
the reputation of the partie thus ſlandered, for his na
a maime in the account of the hearer. The laſt and
greateſt blow he giues his owne ſoule, which he infe
ſlander and makes his conſcience guiltie of a lye. The
Pſalm. 37.6. mortall wounds, this lying tongue, like a piercing
makes at one time. Indeede hee eſcapes beſt who is
ſlandered: for he being innocent, God will heale his
and bring foorth his righteouſneſſe as the Sunne. But
other two wounds are more dangerous becauſe they
vpon the ſoule, and are more heard to be cured becauſe
are altogether ſinne.

Meanes to keepe vs from ſlandering. Therefore it ſtands euery man vpon to take diligent
that he raiſe vp no vniuſt report againſt any man. Now
beſt way to keepe himſelfe from ſlandering, is to make
uenant with his owne ſoule, and to vow with himſelfe,

ſpeake often of other mens faults. For hee that giues his ongue libertie to be buſied about this ſubiect, it cannot be uoided but he ſhall ſlip into ſuch ſpeeches, as will make greater breach into his brothers name, then he can ea-lie repaire againe. Hee that will ſpeake to often of others nfirmities, cannot keep himſelfe from doing them manie niuries. Therefore the beſt way is to be ſparing in this kind f talke. Then alſo when one hath a good calling, and iuſt auſe to ſpeake, let him ſpeake diſcreetly, in due time, and lue place, & with good affection; that ſome good may come y his words, that either the partie may bee brought to the ght and amendment of his fault, or elſe others may bee edi-ied, and helped againſt the like euils. Euermore if one will iſcourſe of anothers faults, let him be able to ſay, I ſpeake t to this good end, and this good vſe I hope will enſue of my ſpeech. Or if he can ſee no profit that will come by his vtte-ing it, let him keepe it in, till another time, let him lay his hand vpon his mouth, and ſay hee hath gone farre enough lreadie. For, if there can be no good vſe ſeene in reuealing f it, they doe ſinfully that doe not conceale it. And for rai-ſing of an ill and falſe report againſt one neighbour, it ap-peares what a fault it is, in that God hath appointed and de-creed in his law, that thoſe which doe ſlander another, ſhall themſelues vndergo the puniſhment, which ſuch a fault hath deſerued, and ſuch a perſon ſhould haue ſuffered, if the thing had beene true. Deut. 19.19

As, he that wrongfully accuſeth another of theft, himſelfe ſhould be dealt withall as a Theefe. And hee that reportes that another hath committed adulterie, if it bee prooued falſe, himſelf muſt feele the ſmart that is due to an adulterer. This the righteous God hath ordeined. For what can be more iuſt, then that he that digs a pit for his neighbour without a cauſe ſhould himſelf fall into the pit? & he that ſeeks to take away his neighbours fame and life by a lie, ſhould looſe his owne credit and life for his lie? and though the Magi-ſtrate would neglect his dutie heerein, yet God will not paſſe by the ſinne: but as he made the law, ſo it ſtands with his iu-ſtice to put it in execution, vnleſſe one firſt puniſh himſelfe

by true repentance, and obtaine pardon by faithfull p
Thus this law is broken by vniuſt accuſing.

Defence of ill men and bad cauſes.

Jt is next broken by vniuſt defending of wicked me
bad cauſes, when one will vſe his name, credit and te
ny to vphold ſuch a man, whoſe name, ſoule and body,
all are worthy to bee buried in hell. This is conde
Prouer. 17.15. Where ſpeaking of ſuch kinde of men a
liers in requeſt, and falſe witneſſes in fauour, that be of ſo
a nature, as that they will heale all thinges, make vp all
and make a gloze for any matter) he ſaith, *He that iu*
the wicked, and he that condemneth the iuſt, they both a
Pro, 17, 15. *mination vnto God.* He ſhewes that this dealing, which
impute to a good nature, euen as abominable, to God,
if they ſhould condemne goodneſſe and good men. I
therefore ſuch men bee no gainers, howſoeuer the wo
ſteemes of them. They carrie away the credit with me
they are vtterly out of credit with God.

So he ſaith in another place: *Hee that praiſeth the*
Pro, 24. *the people will curſe him.* So that it is euident by both
teſtimonies; that they, who doe giue vnto wicked men
praiſe and defence as is not due vnto them, doe make
by the hatred and curſe of God, and men due vnto
ſelues: And that moſt iuſtly; for he is worthy to be abho
which keepes men from repentance. For there is no be
medicine in the world to heale the ſoule, and kill the ſi
then to let the ſinner ſuſtaine the ſhame, and the paine
due for his ſin. For this is a remedie of Gods owne maki

And if all the Chirurgians in the world, lay their he
together, they cannot inuent a better. And therefore if
had any true loue, they would let them haue it applied
them, and not daub ouer the ſore, ſo as it ſhould after
feſter and rankle to death. So that no greater enemie
bee found to the ſoules of men, then ſuch as will ſmooth
thinges ouer with colourable defences. Then alſo they
much hurt to others: for now, when ſinners are gotten in
dit, and crept into ſome account, they are leſſe ſuſpected,
can with more eaſe practiſe euill and miſchiefe. For if
neſſe might be called darkeneſſe, and ſinne goe vnder
name

ame of ſinne, and the diuell come in his owne colours, the matter would be ſo plaine, that none would be deceiued; and ſo odious, that all men would hate it. But when euill is cal-ed good, and Satan comes like an Angell of light, then men giue him ſome intertainment, and he ſurprieſes them at vn-wares. And when euill men be garniſhed with falſe com-mendations, they can cloſely conuey their wicked intents, more eaſily to effect their diuelliſh purpoſes, becauſe they are leſſe ſuſpected. As in one example may appeare, in vngodly & inſufficient miniſters: If they can get ſome great mans letter to commend them, then they in whom there is no worth, (& who elſe ſhould neuer haue been admitted to the office of the miniſtrie) are preſently ſet ouer the Lords people, with-out any further inquiry into them. And when they are once entred in by theſe ill meanes, their whole proceeding is agree-able to this corrupt beginning. For they either ſtarue, or poi-ſon the people committed to their charge, So for matters in ciuill ſtate, when places of charge & importance are (through falſe commendations) committed to naughtie and wicked perſons, ordinarily they grow to bee hurtfull to Church and Common-wealth, being inſolent and burdenous to all that liue vnder them. So that, theſe fooliſh & falſe praiſes are but to get ſome credit to the wolfe, that hee may the more freely deuoure and waſte the flocke: And all this miſchiefe ariſeth from the vnaduiſed exolling of vnworthy perſons. Therefore as one muſt not ſpeake of his neighbours fault, but in loue, diſcretion, and vpon good proofe: ſo neither muſt he ſpeake in his commendations, but in wiſdome and when it is grou-nded on knowledge and iudgement. And thus much for giuing out falſe ſpeeches.

Now followes for receiuing; which is a grieuous ſinne be-fore God as well as the former. For, hee is not onely in fault that inuents lies on his owne head, but he alſo that receiues them, and giues credit to them, and is bold to ground his re-port to others, vpon them. And that both concerning others and alſo concerning himſelfe. To giue eare to a falſe report, concerning another, doth bewray a great want of loue and good affection to the name of our brother and an ill

Receiuing of falſe reports.

disposition also in our selues, as may appeare, Prouerb. 17. *The wicked giueth heed to false lips and a lier hearkens to a naughtie tongue.* Heere the holy Ghost chargeth the receiue of vniust reports to be a wicked person and also a lyer. And hee had said, He that is glad to heare false tales of other man is a naugthty person himselfe, and hath a false & an euill heart. For if he had not, he would neuer intertaine and approue lies. And in the Psal. 15. the holy Ghost sets downe this, no difference betwixt an hypocrite that is hollow hearted, and a true and sound seruant of God; That an vpright man will not receiue a false report against his neighbour. Many men that haue no goodnesse in them, will not for their owne credit sake, and to saue their honestie (as we say) inuent slanders and be the first makers and brochers of lies: but if some impudent persons will come and buzze in their eares, some odious tale against professors, they will straight imbrace it, it goes for currant, they tel it as confidently as if nothing could bee more sure, and are as glad of it, as if it were some very gainefull and profitable thing vnto them. These men now though they will carrie the name of honestie, be yet wicked persons; and as the holy Ghost counts them, damnable, Reuel. 22. 15. he saith, that *without, are all those that make, and loue lies.*

There be two broods heere mentioned, and as it were two litters of these monstrous liers that must goe both to hell. Some be so shamelesse, gracelesse, and impudent, and the diuell hath so farre taken possession in their hearts, as they delight to be coyning lies and busie their heads, in inuenting and beginning slanders. Others bee not so rude and grosse as that they will be the authours of a lie: but if another man will bring it to them, they will bee ready and glad to entertaine and approue it. Jt shall haue their good word and liking.

Acts 7. 1. So the high Priests and the rest of the Councell would not themselues inuent false accusations against *Stephen.* They had not yet vtterly hardned their faces, nor quite cast off all regard of their owne estimation, but when false accusers had brought a complaint, that he had spoken blasphemous words

ords against God, and *Moſes*, they moſt willingly harke-
d vnto it, being very glad to take that aduantage to pro-
ed against him.

This may iuſtly reproue them who are as ready to receiue
launder as the tale-bearer is to inuent it, and thereupon
o to publiſh it to others, without further triall or exami-
tion of the truth. But aske them, why would you ſpeeke
falſe a thing to defame your brother? why did you ſo vn-
ſtly depraue him? This is the anſwer preſently; I did not
ring it vp, I am not the firſt that ſpake it, I heard it; it was
ld me, and I had reaſon to beleeue it, and I thought it to
e true. Did you heare it? and did you beleeue it vpon the
are hearing? Then you ſhew what you are: ſuch of whom
alomon ſpeakes, *A foole beleeueth euery thing*. That is, euery Pro. 14. 15.
thing, for ſo it muſt bee vnderſtood: elſe if the thing bee
ood, they of all men are moſt hard of beliefe. Tell him of
at which will doe him good, that will ſaue his ſoule, and
elpe him against his ſinne, he will not regard it. Bring rea-
on vpon reaſon, and neuer the neere, you can by no meanes
erſwade him. But bring fooliſh ware to a foole, ſuch as
urts his owne ſoule, and his brothers name, and diſhonours
God, and makes himſelfe a lyar; that is fit for him, this bar-
aine is made without many words, he is very eaſily brought
o credit ſuch matters: and why? Becauſe hee is a wicked
oole: lies are a fit baite for him. Lay theſe in his waie, and he
s preſently taken. For as the ſpirit of God, is a ſpirit of truth,
nd they that haue it, are led into all truth, and eaſily brought
o giue eare vnto it: ſo is the diuell a lying ſpirit, hee is the
ather of lies, and thoſe that hee poſſeſſeth, he will make them
eleeue euery lye, and diſtaſte euery thing which they ought
o know, and be preſwaded of, to the good of themſelues and
others.

And therefore this excuſe will not hold out; I was told ſo;
nd how can I tell but it is true? it may be it is ſo, and it may
e it is not ſo. If the ground of your perſwation bee no ſtron-
ger, it is a fooliſh perſwation, and ſuch as your teſtimony
ought not to haue reſted vpon. Very nature will conuince
ſuch perſons of want of charitie. For would any man be con-

rent, that another ſhould take euerie flying report, and w
certaine rumor that went about the countrie, concern
him, and giue credit to it, and ſuch credit as hee would i
ill, and ſpeake ill of him vpon ſo ſlight occaſion? W
not one thinke he had wrong to be traduced? Might hee
iuſtly ſay thus to the raſh reporter; You ſhould haue tr
out the matter, before you had beene carried away with
You ſhould haue ſearched whether it were ſo or not, talk
and conferred with thoſe that could tell you the certaintie
it, before you had ſo far credited it, as confidently to rehe
it. Is another then bound to deale ſo with you, and is it n
your dutie to doe ſo to others? Muſt not we doe as we wo
be done by? and haue that care of anothers name and cr
dit, that wee deſire another ſhould haue of ours? Therefo
this is plainely iniurious and wrongfull dealing, and tho
that haue this way fallen, muſt repent for it, and aske pa
don: or elſe they may looke for the like meaſure from me
whiles they liue, and to be depriued of eternall life when th
die.

Further, hence we muſt learne to chaſe away ſuch as ar
buſi-bodies in diſcourſing of other mens matters, as the ho
Pro. 25. 23. Ghoſt admoniſheth vs. *As the north winde driueth away rai*
ſo doth an angrie countenance, aſlandring tongue. Whe
the ayre is thicke, and the clouds doe threaten aboundanc
of raine the north winde ariſing purgeth the aire, and diſpe
the clouds, and makes the coaſt cleare: ſo muſt a wiſe ma
beare ſuch grauitie in his countenance, as that he may blow
away flattering ſlanders when they come full fraught wit
lies, & ſuffer them not to vnloade their naughtie and lyi
ſtuffe in his eares. Therefore if the Maiſter perceiue any o
his ſeruants to delight in ſecret telling tales, in whiſperings
gainſt others, and bringing newes to traduce his neighbour,
that they may get more credit vnto themſelues, hee muſt
looke frowningly vpon ſuch claw-backs, and driue them
from him, giue them no hearing, nor the leaſt allowance.
This is a great fault in him, that cannot occupie himſelfe
in any better buſineſſe, then in blemiſhing his neighbours
fame: and it is as bad in the hearer, when he receiues them
with

ith kinde lookes, and giues them ſome countenance, and aintaines them in this wicked courſe, It is the propertie of foole to beleeue euerie thing, as hath beene ſhewed, but a iſe man muſt not be ſo light of beleefe. Indeed in matters ertaining to our good, that GOD hath ſet downe in his Word, the quicklier and the eaſier one can beleeue them, the etter it is: but for theſe idle tales, that tend to nothing but o breed vncharitable conceits againſt our brethren, let hem haue no entertainment, vnleſſe they come guarded with ſound and good reaſons, and prooſes. For wee ſay of heft, The receiuer makes the theefe: ſo it is alſo in this caſe, The receiuer makes the lyar. For if the lyar could haue no tterance of his ware, and no man would deale with him n ſuch traffike, but ſhake him vp with ſharpe reproofes, e will ſoone be wearie of his trade. But now becauſe his ware goes away ſo faſt, and he can haue good ſale, and ſo many Chap-men, hee is in verie good liking with his olde occupation, and giues himſelfe ſtill to his wonted coyning. Thus this Commandement is broken, in receiuing lies concerning another.

It is tranſgreſſed alſo, when one receiues lies concerning himſelfe, whether in flatterie, or accuſation. Jn the former, *Herod* faulted, Actes. 12. The fooliſh people hearing his eloqnent oration, and ſeeing his pompe and glorie, would needes make a God of him: And they giue him the applauſe, crying the voice of GOD, and not of man, now hee ſits downe by it, and was verie well content it ſhould be ſo ſpoken. It was a baſe and abiect thing for them to goe ſo farre in flattering, and it was as great a madneſſe in him, to take it to himſelfe, & be glad of it. They plaied the fooles too much in giuing ſuch falſe and blaſphemous praiſe: and hee plaied the foole farre more in receiuing of it. So comes *Tertullus* to *Felix* the gouernour, who (becauſe hee would currie fauour with him, & haue him ſerue his turne) reckons vp vertues good ſtore, & will ſet him vp high enough, ſaying: *Sith we haue obtained great quietnes through thee, & that main worthy things are done vnto this nation through thy prouidence, we acknowledge it moſt noble* Felix *with all thanks*. And Act. 24. 8

thus he gloseth in the beginning, to win him to serue his owne turn. This was a seruile and contemptible practise, to lie and dissemble thus openly. For it was well knowne, and he was not ignorant, that *Felix* was a most cruell, vniust, and filthie person. Now *Felix* sits by, is guiltie in conscience that he had beene a verie Wolfe, and an vngodly tyrant, and knowes all his praises to be false: yet the foolish man swallowes all, and was very willing to heare a long catalogue of false praises: In doing wherof he sinned greeuously. Therefore a mã must be content with that praise which Gods word and his owne works doe giue; and neither seeke for, nor receiue any more. That which *Salomon* saith of a vertuous woman, euery man must obserue of himselfe; *Let her works praise her* saith *Salomon*, Prouerbs, 31.31. So must euerie man be content with that praise that he deserueth, and not so much looke what other men speake, as what himselfe hath done.

Vse. 1. Therefore this condemnes the foolishnesse of those that will bring vp flatterers, and keepe company with such slauish persons, as will bee alwaies giuing them vndeserued commendations, and that also before their face. For when these enchaunters haue once bewitched them with their flatteries, telling them that they deale wisely & take a good course, they play the good husbands, and prouide well for their family, and posteritie: then let Gods Ministers reproue them as long as they will, and their faithfull friendes admonish them as much as they can: yet they beare all with this. That howsoeuer we reproue them, yet others commend and encourage them in their course, and therefore they see no reason why they should not goe forward in it, and hold them more precise then wise that mislike it. But who be they that commend you? euen flattering Sycophants, and dissembling claw-backes, that will speake any thing for aduantage, and any thing is good if they hope to get by it. And why will you bee so foolish to beleeue those that speake for your hurt, in that thing that your conscience either doeth know, or may know to bee altogether false? This is that which hardens the heart, this keeps frõ repentance, this makes

ne obſtinate, that he will goe one, and nothing ſhall turne im, when he hearkens to ſuch as will ſooth him vp in any hing, care not what they ſpeake ſo they may pleaſe; and ſo affers himſelfe rather to be deceiued and ſeduced by them, hen admoniſhed and led in the right way by God.

And this ſheweth a verie ignorant and fooliſh minde, that ne is not acquainted with his owne eſtate, nor doth caſt o- er his accounts that hang betwixt God and himſelfe. For o bankrupt, that knoweth well that he oweth much more hen hee is worth, will eaſily be perſwaded of the ſufficien- ie of his eſtate. For, if ſome companion as beggarly as him- ſelfe, would come and tell him, You are a verie rich man, you haue great wealth, you are able to buy lands, and purchaſe faire Lordſhips, and ſuch other idle talke; would he bee per- ſwaded by him? Would he ſatisfie himſelfe with this, & brag of his wealth, and take himſelfe for ſome great perſonage? It were impoſſible. Hee would count him for a mad man that would ſay thus: and himſelfe would bee neuer a whit the prouder for all theſe rich diſcourſes. So if a man would often riſle his owne conſcience, go ouer his affections and ſee how they be diſordered, conſider his actions how farre they differ from Gods law, and thus vſe to ſee into himſelfe, and make account of his debts and arrerages wherein he hath caſt himſelfe, then let a thouſand ſmooth-tongu'd diſſemblers perſwade him, You haue liued honeſtlie; you haue behaued your ſelfe well, and like a Chriſtian: you are a verie vertuous man: he would neuer receiue their falſe teſtimonie: but be- ing guiltie in his owne conſcience, he would eaſily paſſe ſen- tence vpon himſelfe, and readily diſcerne their groſſe flattery. But now becauſe men be ſo careles that they will not caſt o- uer their accounts themſelues, and make right reckoning, that they might know their own eſtate, therfore others come and bring in falſe reckoninges, and make falſe accounts: and ſo they bee deceiued and thinke themſelues in a verie good plight, when (in truth) they are moſt wretched and miſe- ble. Therfore let euerie man take heed of that praiſe that puf- feth vp and hardneth, and ſee that none perſwade vs that we be better, or our ſinnes leſſe or fewer, then they be. And thus

much

much for receiuing of these false testimonies concerning himselfe, which come in the way of praising and extolling.

Not to yeelde to vniust accusations.

Now, for those which come in the way of accusing and oppressing. As one must not yeeld to the flatteries of others, so neither must he yeeld to their false accusations against himselfe, that tend to make him thinke worse of himself then indeed he ought, and to disable him to doe that good which hee should, and also hath liberty to doe. So *Iob* would not accord to the sayings of his friends in this case, though they charged him to be an Hypocrit, and that he had not an vpright heart, yet would not *Iob* consent vnto them. Iob, 27.5 he would not while he lined forsake his innocency, and let go the equitie of his cause, nor thinke a whit the worse of his former life, or of his present estate, for all their proofes and reasons, that they did falsly apply against him. For, he knew that hee had many daies and times before, made all euen betweene GOD and himselfe, and had many times cast vp his accounts, and found himselfe acquited of all before God, that no debt remained to be laid to his charge, For, howsoeuer no man whiles his life indures, shall bee freed from the dregs of sinne, the spots of corruption; yet when he, in a sight of his faults comes to repent, and bee sorrie for them, and to pray to God for pardon for them, and to beleeue that God for Christs sake will forgiue them; he is as free then from the guilt and punishment of all his sinnes, as if he had neuer committed them.

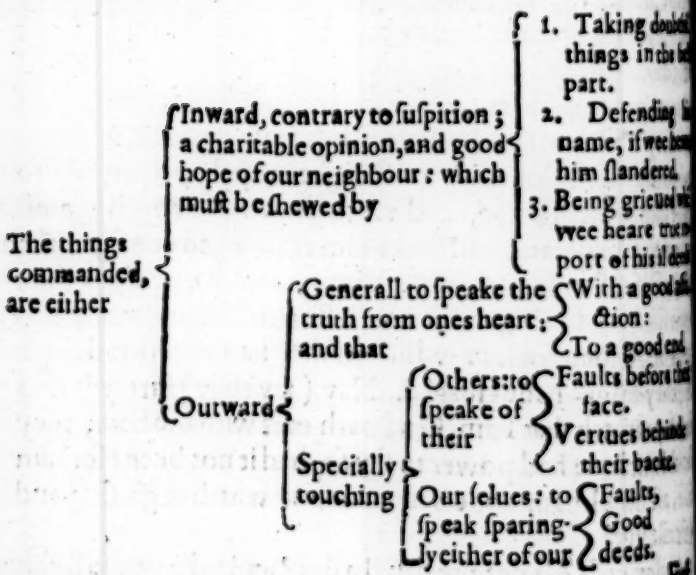
Now *Iob* knew, that he had often after this sort set all reckonings right betwixt God and himselfe; and that no fault did hang vpon the score vnrepented, or vnpardoned. Therefore all their perswasions could not with draw him from his faith, nor make him doubt of his vnrighteousnesse. For whatsoeuer they said, yet his owne works, and God, and his owne conscience said, that he was true, sincere, and guiltles of that crime which they so sharply charged vpon him. Wherefore he set them all at defiance, that would offer to make challenge to his innocencie. Though his wealth was gone, his Children dead, his cattell stolne and kild, his Seruants slaine, and his friends all gone backe from him; yet his innocency stucke

acke to him, and his aſſurance that hee ſerues God in the uth of his heart, and the vprightneſſe of his ſoule abode by m: and this neither his friends, nor his foes. nor all the diels in hell, could wreſt from him, but hee held it faſt, notichſtanding all their aſſaults to the contrarie. And that was e cauſe why he bare his affliction ſo patiently, and with ſo reat comfort, But now if hee had yeelded to this falſe teſtiony, and accuſation euen of good men, and ſaid; Indeede is is true that you ſay, I neuer had an vpright hart to God, I d al in hypocriſie and diſſimulation, nothing in ſincererity, othing in truth; he might and could not chuſe, but haue held owne his head with ſhame; he had been wholly oppreſt with riefe and vexation: all his good actions would haue afford him no ioy nor comfort, no conſolation or peace. For if ey had been in hypocriſie, they had been all ſinnes, and hee ould haue had no hart, neither could haue endured to come God, nor lift vp any praier to him. For ſo he ſaith, *Can the hypocrite pray to God at all times?* And thus hauing depriued imſelfe of thoſe ſtaies and ſupports; hee muſt needs haue unke downe in anguiſh and deſperation. Iob 27.10.

This ſerues to confute thoſe that when they bee in truth ound Chriſtians, and many infallible workes of true Chriianitie haue appeared and doe now appeare in them: yet f the diuell either doe himſelfe, or elſe moue ſome wicked inner to roare in their eares that they bee hypocrites, and hat they haue no truth in them, but haue done all in ſhew, nd to bee ſeene of men; ſtraight-way they are ready to oyne hands with Satan, and vſe their owne ſtrength againſt heir owne ſoule, and will ſeeke him reaſons, to confirme the iuels falſe ſlanderous imputations, and to weaken their owne faith, and bring much needleſſe trouble, and many griings vpon their ſoules: which (if they had withſtood theſe ies) they might haue eſcaped. Nay (ſay they) ſurely it is as hey ſay wretch that I am, God hath met with me now, they ſhould not haue had power to ſay ſo, had it not beene ſo. I am alſe, all that I haue done is in vaine, it was but gloſing and diſſembling. *Vſe* 1.

And why ſo? Is not the deuill a liar? and will you ſo lighly giue

giue him credit, and that at the first? but this is not well, as one should not yeeld to the vniust and false praises of another; so either must hee condemne himselfe vpon so slender a ground as the deuils, or diuelliſh mens words; or one must not so wrongfully rob God of his praise, and himselfe of his comfort. And as the former persons were soone ly seduced in matter of their commendation, because they seldome or neuer looke ouer their sinnes; so these are quickly put in doubt of their vprightnesse, because they do not vse to marke what good workes they doe, and consider what graces God hath bestowed vpon them. For if men would not bee alwaies looking and searching into their infirmities, but sometimes lift vp their eies to the mercies of God, to that strength which he hath giuen against sinne, and power to doe some good things, and take as diligent a sight of God benefits, as of their afflictions and miseries; they would not bee so soone driuen from their hope, and put out of comfort: The diuels slanders would not daunt them so much, but they would take faster hold of Gods mercies. Thus much for the breach of this Commandement, in things forbidden.



First

irſt, for the inward dutie, here euery man is bound to haue charitable opinion and good conceite af his neighbour, ith a deſire of his good name and credit. This louing perſaſion of his heart, is contrarie to the former ſuſpecting and iſdeeming. For, as ſuſpition allowed makes one lie open to l the ſinnes that follow it, both in ſeeking and receiuing ill ports: So this being obſerued that our hearts bee well ſeaned, with this charitable opinion, and deſire of our brothers edit; we are ſure, neither our ſelues to become ſlanderers, or to bee tainted by receiuing the venome of falſe ſlanders om other mens mouthes: therefore to mound our ſelues ainſt other breaches of this Commandement: Firſt, get our arts to giue our neighbours that allowance, which wiſdom nd charitie will afoord them. Now whether the one haue is maine and principall vertue of this Commndement, or o, it muſt be tried: and euery one may know his owne heart y theſe three rules.

Rules to trie our affections towards our neighbours good name.

Firſt, in doubtfull things, where the matter is not plaine alaies take things in the beſt part. If any ſenſe can bee found etter then other, let that be had. If matters be not too euiently ill, alwaies a heart that is charitably diſpoſed to his eighbours credit will ſeeke the beſt interpretation; and as eere as he can, make the beſt of euery thing.

But if one conſtrue things in the worſt ſence, and wreſt eery thing to ſome euill meaning and intent, this man ſhewth plainely that malice lurkes in his heart, and that hee neiher deſires the eſtimation of his neighbour, nor carries any ood perſwaſion of him in his heart. Therefore *Paul* ſets them owne in the midſt of many other groſſe ſinnes, *which take ll things in the worſe part*: becauſe this is a plaine proofe and eſtimony of a hart poiſoned with the gal of vncharitable ſuſpition. Let this be the firſt triall then: When things bee vncertaine, and wil beare two conſtructions, take them after the moſt fauourable manner you can. Rom. 1. 29.

Secondly, a louing heart, and good affection to another mans credit, will ſhew it ſelfe in the tongue, by defending him, and taking his part, if we heare any ſlaunders ſpoken againſt him. For, ſilence is a betraying of his innocency. And there-

therefore if another in hatred will ſhew his malice in ſpeaking lies in his diſgrace, then wee muſt in loue open our mouth and ſhew our good will by relating the truth in his defence. Thus *Ionathan* knowing *Dauid* to bee a vertuous and worthy man, and that all thoſe things were altogether falſe, that *Saul* imagined concerning him, and that the king was miſſe-informig,, and miſſe-led by pick-thankes: he would not (though it was to his father, and that with danger of his life) hold his tongue but diſcharge a good conſcience, and declare the innocency of an innocent, againſt all that will come to ſlander him. Therefore this ſerues to confute thoſe that will beare men in hand, that they beare a very good minde and a great good will to profeſſors and Chriſtians, that loue the ſeruants of God: but you ſhall neuer heare a word come from them, to defend them, though they bee in place where they bee railed on, and vniuſtly accuſed. They thinke they haue quit themſelues well, if they can ſay thus: I haue been in ſuch a place, and there were ſuch a company of wicked perſons, that railed at profeſſours, and vilifyed them with all the indignitie they could, and ſpared not to ſpeake intolerable lies againſt ſuch, and ſuch honeſt men: And what did you al this while? Why, ſurely, I was ſorry, but I could not helpe it: I did not ioyne with them, but I euen held my tongue and let them goe on, and ſpake neuer a word. Did you ſo nothing? You may ſay that with ſhame enough: What did you there then? But there were more noble and more learned, and men that had more authoritie then I, at the ſame time; and what reaſon had I to ſpeake before them? They ſhould haue ſpokē in the defence of thoſe that where about? Should they? and did they not? And why did not you then? Suppoſe your ſelfe had been the partie ſlandred, what would you then haue done? What? Why I had good reaſon to ſpeake in mine owne cauſe and to ſtand for my ſelfe. Why would ſtand by, as though hee were tongue-tied, and ſuffer his credit troden vnder foote, and ſpeake neuer a word in his owne defence? And haue you ſo quickly forgotten that rule and principle of nature, To loue your neighbour as your ſelfe, To doe to him as you would bee done by?

Con-

ould you haue found words to haue ſpoken for your ſelfe, d are you dumbe for another, whoſe innocency and worth as as great as your owne? Where is your loue, and good ill? What minde beare you to his good name? Heere now e muſt needes confeſſe in his heart, that hee wanted that od affection to his neighbours reputation, that hee ſhould ue had. For if the diſgrace of our neighbour would hin- r him from doing that good, that he might otherwiſe per- rme in his calling, and ſo darken Gods graces that are him, and diminiſh the fruit that might proceed of them, a an is bound in ſuch a caſe to ſtand as earneſtly and as ſtiffely r his neighbour, as for himſelfe. Thus wee may trie our art by the ſecond rule: if we finde our tongue readie to aintain our Brothers name againſt back-byters, and to iuſti- his innoceny againſt falſe accuſers.

Thirdly, we ſhall eaſily diſcerne what affection we beare our brothers credit, by our greefe and ſorrow which we onceiue, when we heare a true report made of any fault or nne, that hath indeed blotted him, and ruinated his good count. If we be grieued and ſorrowfull for his faults. hereby he hath deſerued diſcredit, and diminiſhed his re- utation; then it is ſure that wee are well affected to him, nd had that good deſire that is heere commanded.

Thus *Ezra* ſhewed how deare the names of Gods people ere vnto him. For he hauing heard of that foule and re- Ezra. 9. roachfull ſinne, that they had taken ſtrange wiues and ming- d the holy ſeed with the prophane; hee wept and mour- ed, and hanged downe his head, and confeſſed that hee as aſhamed, and could not lift vp his face towards heauen. ut what had hee done? He was cleere. One would haue ought he had no cauſe to be aſhamed. He had not offen- ed in this point. A naturall man would rather haue ſaid, ou be a company of naughty perſons: What? are you not ſhamed thus to forget God, and to goe cleane contrarie to is Commandement in this ſort? and ſo haue fallen to ra- ng and reuiling them. But hee was not of that minde, Hee loued his neighbours name better then ſo: And herefore hee pitied them, and was carefull to heale their fault

fault, as he would haue beene dealt withall in the like c
himselfe.

So that if we haue pittie and compassion in our neigh
faults, and pray for him, and admonish him, and vse all m
to bring him to repentance, wee loue our neighbours cr
And he that can thus conuert his brother from going a
Iam, 5, 20, hath done the part of a good man, and louing friend. Fo
hath healed the soule, and cleared the name, and couer
multitude of sinnes. And thus much for this inward d
and the three notes and trials of it.

Now follow the outward duties: which are either gen
or speciall. And first for the generall, That is to speak
truth from ones heart, as *Dauid* in the 15. Psalm. N
speake the truth alone, but also from our heart: neither
a flattering and dissembling manner: nor after a rayl
reproachfull manner. Not for hope or feare, or by co
sion, but heartily to speake iust as the cause is, without se
Esa, 53, 9, 1 our selues. This is one speciall commendation of C
Two rules That no guile was found in his mouth. But yet thes
must be kept rules must be kept in speaking the truth; First, that we sp
in speaking with a good affection. For if one speake the truth in w
the truth and passion, from a distempered minde, the words indee
not sinfull, but the manner is wicked, and hee breaketh
commandement. Many wil haue a care, to vtter nothing
that which they can iustifie, and proue to be true. But
affection is altogether disordered. For in a reuengefull m
to ease themselues, whatsoeuer euill they knowe by a
out it shall goe, without any regard of edyfying others,
conuerting the person. For being in a rage, they care
how farre they discredit their neighbour. Now this rud
vngodly powring out of the truth, is sinne against our n
bours name, as well as to lie and back-bite. So that al
truth must be bounded with a louing heart, and with a
and well tempered minde. If one speake vnseasonable
hurt his neighbour; he offends in deliuering the truth.
2 second rule; That one must look his end to be good, tha
doe aime at Gods glorie, and the edification of men. Fo
the Apostle saith, Col. 4. *Whatsoeuer you do, let all be done*
g

lory of God. If one bee about to ſpeake any thing, let him irſt looke what glorie he may bring to God by ſpeaking it. Secondly, ſee what profit may redound either to thoſe to whome we ſpeake, or to the party of whom. Elſe neuer ſpake of other mens faults, or of any other thing; but when we can ay, this profit will come, either to giue warning to others, hat they may take heede, or that our ſelues may learne more to hate the ſinne, or that the party of whome the ſpeech is, may bee brought to a ſight and reformation of is fault. But if we can ſee no good that wil ariſe by our ſpeech is ſure it was ſinne, and at the leaſt an idle word. So that wee muſt ſpeake the truth from our heart, with a good af-ection, and in good diſcretion, that God may haue his due raiſe, and man his due edification. Thus much for the gene-all dutie.

Now the ſpecial concerneth either others, or our ſelues. In peaking of others, theſe rules muſt bee obſerued; in pray-ng, to ſpeake in others commendation, rather in abſence hen when they bee preſent. Because if we commend them o their faces, though our teſtimony bee true: yet it may eeme more to ſauour of flattery then of liking of the gra-es that are in them: and beſides, through our infirmitie, it not without danger of making them proud and conceited. ut in their abſence wee are to ſpeake the truth as much as e can, to the praiſe of Gods gifts in his Children, that ſo we ay winne more credit to their graces, and they may be able o doe more good with them. And thus (as time and place nd our calling requireth) it is our dutie to giue true and due ommendations to Gods ſeruants. But for reproofe, and eaking of other mens faults (all circumſtances conſidered) t it be before their faces. The fitteſt time and ſeaſon of ommending, for the moſt part is in abſence: but of repre-ending, when either the partie alone is preſent, or he is one at is preſent, or at leaſt the thing may be brought to him hom it concerneth. For ſo the holy Ghoſt commands: *Hate t thy neighbour, but tell him plainely of his fault.* Tell it not a- Leu. 19. 17.
ther, but be as plaine and as round with him as you can, ſo at it be with good tearmes, and with due regard of betters

Rules to bee obſerued in ſpeaking of others.

and ſuperiours. This is contrarie to many, that neuer ſpeak ſo much to magnifie others good parts, as when the partie themſelues are within the hearing; and neuer ſo much of their faults and frailties as when they are fartheſt off, that are faultie. This ſhewes, that the one comes from a fawning diſpoſition, to curry fauour rather then in acknowledgement of Gods graces: and the other rather from malice, and reuenge, then from loue and deſire of the parties good. For modeſtie forbids vs to make a reherſall of ones good things before his face, vnleſſe it be, (when he is deiected, and too much depreſſed) to raiſe him vp. And this we muſt obſerue in ſpeaking concerning others.

Now concerning our ſelues, this rule muſt be kept, that wee ſpeake as ſparingly, as may be; Firſt, of our infirmities, leſt it giue a ſuſpition of prid, and hypocriſie, or elſe God grace vs ſo much that wee be able to doe leſſe good, then we might otherwiſe performe. Alſo the ſame rule is to bee kept in ſpeaking of our vertues; for feare leſt at laſt wee ſhould grow to waxe proud in our imagination, or at leaſt giue others occaſion to iudge vs arrogant or vaine glorious. Now theſe things no man in the world is able perfectly to fulfill. For almoſt in euery branch wee are ready to offend conti-

Vſe. allie.

But the vſe that wee muſt make, is, firſt, to ſee our wants, then to confeſſe and acknwoledge them in humilitie before God,; and laſtly to pray for aſſiſtance, and to beſeech God that as he hath giuen vs this holy law, ſo hee will giue vs an holy heart, that we may keepe it, and yeeld obedience vnto it in ſome meaſure of vprightneſſe. And thus much for the firſt fiue Commandements of the ſecond table, which concerne all outward actions, and all inward thoughts, with conſent. Now followeth the tenth, and laſt Commandement.

The tenth Commandement.

Thou ſhalt not couet thy neighbours houſe, neither ſhalt thou couet thy neighbors wife, nor his man ſeruant, nor his maid, nor his Oxe nor his Aſſe, nor any thing that is thy neighbours.

THis laſt Commandement forbids the leaſt thoughts and motions of the heart againſt our neighbour, though their be neither conſent, nor yeelding of the will. And requires ſuch a contentednesſe with our eſtate, as that we neuer haue the ſmalleſt motion tending to the hurt of our neighbour in any ſort. Yea that we haue ſuch a loue of our neighbour, as neuer to thinke of him, or any thing belonging to him, but with deſire of his good euery way. To couet in this place, ſignifies to haue a motion of the heart without any ſetled conſent of will.

From this then, that God here forbids coueting, we learne that the firſt motion and inclination of the heart to any ſinne though a man neuer yeeld to it, nor caſt about how to bring it to paſſe, is a ſinne. And the reaſons are plaine; firſt becauſe God hath forbidden it. As *Paul* ſaith, hee had not knowne luſt to bee a ſinne, but that the law ſaith, *Thou ſhalt not luſt*. He knew, and many heathen men, that neuer heard of Gods law, did confeſſe, that the inward thoughts ioyned with conſent and full purpoſe to doe them, if occaſion ſerued, were ſinnes. But for thoſe motions that did but (as it were) paſſe through the heart, and ſtayed not there, and had no place of aboad yeelded to them, but were ſhut out ſo ſoone as they entred in, hee could neuer haue beene perſwaded that theſe were faults, and prouoked Gods wrath; but that he knew and beleeued that the law of God condemned them. Secondly, if one examine theſe by that generall rule, Do

Doct.

Rom. 7.7

as you would be done by: hee ſhall ſee that they agree not with it. For, no man would be willing to haue another man conceiue the leaſt flying conceit or thought that might hurt him, though he neuer went about to put it in practiſe: and therefore alſo he muſt be driuen to confeſſe that it is a ſinne in him, to haue ſuch thoughts towards another. Thirdly, Iob.14.4. if we conſider the cauſes, it will appeare how il they be. They are fruits of originall ſinne, and proceed from naturall corruption: now who can draw a cleane thing out of that which is vncleane? there is not one. Who can pull good fruit from off a bad tree? Being then effects of our naturall pollution, that wee receiued from *Adam* (for if we had continued in innocency, we ſhould haue beene perfect without any ſuch motion of the heart, they are naught. For whatſoeuer comes from ſinne is ſin. Laſtly if the fruits hereof be marked they ſhall appeare to be euill. S. *Iames*. 1.14. ſets downe the effects of theſe euill thoughts and motions. *Euerie man* (ſaith he) *is tempted, when he is drawne away by his owne concupiſcence and is inticed.* Thus he ſhewes, that let one make but little account of theſe thoughts as he pleaſe, and think them ſmall matters; yet the worke that they doe is not ſmall. For they draw away the heart from the preſence of God. And they intangle the mind with deſire of vaine & hurtful things. And when we are healed away from holy meditatiõs of God to hearken to the motions of luſt, then quickly wee yeeld inward conſent, and ſo fall to outward practiſe of actuall ſinne.

Which if it be not ſtaied and healed in time by repentance, as it iuſtly deſerueth, it bringeth euerlaſting death. So that theſe firſt luſts are like a little ſparke of fire, lighting vpon tinder or tow, which if they be not quickly quenched, will grow to a great flame: So is the danger great that comes from euerie one of theſe, that we ſo little regard. For there is not the leaſt of them, but it hardens the heart, & withdraweth it from God, and makes it more vnfit to pray, or heare, or do any thing that is good, but more prone to bee drawne to any euill. And therefore it is not ſlightly to be paſſed ouer. So then because theſe luſts breake Gods commandements, and are againſt the law of charitie, and come from an euill cauſe

nd bring with them ſuch euill effects, therefore the leaſt ima-
ination ariſing in the heart, without any agreeing of the
ninde to put in practiſe, is ſinne and deſerues death.

Vſe 1. The vſe that wee ſhould make of this, is, our continuall hu-
iliation; for that our nature, and the whole frame of our
oule and body is ſuch, as no minute almoſt goes ouer our
ead but ſome euill & vaine motion or other goes through
ur heart, and ſpringeth out of the ſincke and puddle of our
eſh. Our nature is like a great fire-brand, that if it bee ne-
er ſo little ſtirred, ſends forth many ſparkes on euery ſide.
herefore we muſt learne in this regard to deny our ſelues
nd humbly to fall downe before GOD, beſeeching him
o heale our corrupt nature, and to waſh and cleanſe it more
nd more by his holy ſpirit. Then wee haue made one good
ſe of the law, when we are ſo touched with the ſight of our
ns, as that we goe quit out of our ſelues, when the law hath
o ſtopt our mouth, as that wee can alleage nothing in our
elues, wherefore wee ſhould not bee damned, but rely and
aſt our ſelues onely on the mercies of God in the merits of
hriſt. Againe, this teacheth to vſe all good meanes to keep
ur heart, from theſe ill motions, and hinder this fire-brand
om ſparkling abroad. Firſt, make a couenant with our eies,
o looke vpon nothing, & our eares to heare nothing, and all
ur ſenſes to admit nothing into the heart, that may ſtir vp
nd prouoke the naughtineſſe of it. Secondly, take down the
eſh often by faſting, praier, and hearing and ſuch other ſpi-
tuall exerciſes. For, this is the cauſe why our corruption
rowes ſo ſtrong, becauſe we do not ſet our ſelues to reſiſt &
ght againſt it. For if wee would vſe all good meanes that
od hath appointed to kill and crucifie it and beſeech him
o giue a bleſſing vpon the ſame, it would be an effectuall help
o vs, and we ſhould preuaile more againſt it. Thirdly, let vs
earne to ſet our mind on work alwaies with ſome good me-
itation, and holy deſires & thoughts. For mans heart is reſt-
eſſe, like the watch of a clocke, while the poyſes hang at it;
hich if it be not ſet a right, will go wrong: ſo while we liue,
we do not by grace direct our heart towards God and man,
orruption will draw it to all diſorder and confuſion. There-

Preſeruatiues againſt wicked luſts.

fore it is, that many are ſo troubled with ill motions, and continuall boyling of ill thoughts, becauſe the hart is not buſied and taken vp with ſome good thing. For if grace ceaſe working, corruption will ſtraight be doing. Thus much for this point, that the firſt motions ariſing from originall ſinne, are to be condemned. For if the conſenting be euill, the concluding cannot bee good, if the proceeding bee wicked, the beginning is of the ſame nature.

Houſe] The houſe is put in the firſt place, not becauſe it is more deare and neere then the wife; but becauſe this iniurie in deſiring the houſe, extendeth it ſelfe to the husband, the wife, to the children, and ſeruants: yea, to the beaſts alſo and cattle. Euery one hath a part in it. The hurt thereof is more generall, then of the reſt: therefore it is placed in the firſt place. In that this breach is ſet in the firſt place becauſe it is hurtfull to more; wee learne that thoſe ſinnes which are iniurious to many men, are moſt hurtfull to ones ſelfe, and moſt hated of God. And for this cauſe coueting other mens houſes is ſet in the firſt ranke, and in the chiefe place of it; as that which is moſt to be abhorred. So in *Eſay*, the Lord pronounceth an eſpeciall wo and curſe againſt thoſe, that ioine houſe to houſe, that they may dwell alone in the land. And in *Iob* he ſhewes, the curſe and vengeance of God is due vnto thoſe, which are ſpoilers of houſes. *Hee puld downe houſes which he built not.* It were a foule fault for one to beginne well and end ill; to build houſes for the harbour and helpe of mankind at the firſt, and after to deſtroy and pull downe thoſe which he hath built. But when he finds things in good ſtate, and there was roome enough for his neighbours to dwell by him, before hee came; then for him to pull downe houſes, and to vnpeople the land and waſte the countrey, is a moſt horrible and indigne thing, ſuch as for which God prouided a condigne puniſhment. Therefore God threatneth that hee will cauſe his fierce wrath to raine vpon his meate and make him vomit his ſweete morſels, and the arrowes of his vengeance ſhall pierce him through. *Salomon* alſo ſhewes what kind of people they bee for Commonwealth. For they are ready to excuſe themſelues: That they deale

Sinne the more hurtful, the more damnable.

Eſa. 5.8.

Iob 20. 19.

Iob 20. 20. &c.

deale with baſe fellowes, and meane companions that muſt not be compared with men of ſuch worth as themſelues are. Better a thouſand ſuch refuſe perſons ſhould want (ſay they) then a gentleman of place and worſhip ſhould bee without his delights, and plentifull maintenance for his degree. But they doe not onely oppreſſe heereby men of the lower ſort but alſo they ſtrike dangerouſlie at the Prince, and at the whole land. For *Salomon* ſaith, that the ſtrength and honour of a King, conſiſteth in the multitude of people. They weaken the ſtate of the Prince, and the ſtay of the land, and by conſequent are enemies, and in truth the moſt ſecret vnderminers of the whole ſtate. Theſe are moſt wicked perſons ſuch as the Prophet ſpeakes of, that deſolation and deſtruction are in their pathes; and their footſteps (whereby you may trace them) is, waſting, ſpoiling, and ruinating the houſes and liuings of poore men.

Pro. 14. 28.

Eſay. 59. 7

This is to proclaime to all the world, that there is no feare of God before their eies. Now the meanes whereby we may keep our ſelues frō coueting, & much more frō taking away our neighbours houſe, are firſt to conſider that the houſe we haue alreadie, is better farre then we deſerue. There is not any that dwels in ſo poore a cottage, but his habitation is better then his merits could purchaſe; yea though he were in a dungeon. For he hath deſerued to be ſhut vp in hell. Then againe it doth not yet ſeem good to God, to giue him a better, and therefore hee ſhould content himſelfe with that he hath, and confeſſe that God is wiſer, and knowes what is good for him better than himſelfe. Thirdly, conſider the deceitfulneſſe of our owne hearts, One thinkes now, that if he had a fairer houſe he ſhould be more at quier, but may not this be falſe perſwaſion? may not God croſſe him with ſickneſſe and diſeaſes, with ſhame and diſgrace, with troubles & horror of conſcience? & then the walles wil not comfort him: the roofe and couering will not bring him in any caſe. It is not the dwelling that will bring quietneſſe, not the change of the houſe that can ſettle the heart, Vnleſſe wee change our couetouſneſſe and wickedneſſe, for contentedneſſe and goodneſſe; we ſhall haue great greefe and vexation

Rom. 3. 18.

Preſeruatiues to reſtrain vs from ſpoyling our neighbors.

in the midst of our abundance: but if our heart bee good & reformed, we shall liue quietly, and die blessedly, in what euer house or place we liue or die.

Nor his wife.

Wiues ought to be dearely beloued of their husbāds

THis is added as the next chiefe thing, in desiring wher of our neighbour is greeuously wronged. So that hee we may gather, that the wife ought to bee more deare men then all their substance. So Prou. 19. 14. *House and ches are the inheritance of the Fathers: but a prudent wife meth of the Lord:* House and riches also are the gifts of G but he meaneth, a good wife is a more speciall immed and excellent gift. As Prouerbs 31. 10. *A verteous wom more pretious then pearles.* And so it is written, that A was not in his full happinesse, till God had giuen him E who was bestowed on him, as the speciall outward com and by whose louing societie, hee might bee helped eue way. Men therefore must hence learne to make acco of their wiues, more then of any earthly thing besides. F she is flesh of his flesh, a part of himselfe and a member his bodie: which cannot be said of a parent or child, brother, or any kindred. And she may well be valued abo the pearles. For no Iewels can doe that good that a go wife can and doth. For if he haue greefe within, or busines or troubles in his outward estate, other things be dumbe, cannot helpe him: but she can refresh his soule with goo counsell, ouersee his businesse in wisdome, help his body and against sickenesse and infirmitie, and incourage him in his calling, and bee a stay and succour to him in all things. Therefore also those bee most miserable and base minded men, that set their desire so much vpon the outward things of the world, that if their wife and their wealth were laid in the ballance together, they would sooner part with their wiues one after another, then lose their filthie lucre & worldly commoditie, They would thinke it an iniure in the wife, if she should chuse rather to haue her husband die, then her wealth to bee taken from her. And why then do they beare this vnnaturall affection towards her? Therfore men should

ould pray to God to giue them that heart and minde, that
ey may performe all due honour and beneuolence to their
iues. For if they loue not at home, they will luſt abroad:
ndif ſhe haue not her allowance, others ſhal haue more then
eir allowance. And it confutes thoſe that make it ſo
ght to wrong another in his wife, which is an iniury of
e greateſt hurt, and an offence of moſt bitter greefe. Ma-
y that would be aſhamed to ſteale ones horſe, or picke his
urſe; yet thinke it no great thing to abuſe the wife: which
ſ all other robberies is the worſt. Other goods are to a
ood husbands but as duſt and chaffe in compariſon of
er. And it would more greeue him, and be a greater indig-
itie to haue her defiled, then to ſee all his ſubſtance ſpoy-
d & conſumed. Wiues alſo muſt learn ſo faithfully to carry
emſelues, that they may be worthy this place and e-
imation. For howſoeuer her ill dealing muſt not free him
om his dutie; yet ſhee ſhall bee ſo much the more faultie
nd worthy of puniſhment, if being appointed for ſo great
n helpe, and receiuing from him ſo great loue, ſhee bee ra-
her a diſcomfort and hindrance, then an helpe and com-
ort vnto him. Now it followeth; *Nor his man ſeruant, nor his Maide ſeruant.* In the next place Gods ſets downe the ſeruants before the cattell or any other wealth. Whence we earne that a man ought to make more account of his ſer-ants then any other goods; becauſe God alwaies makes more reckoning of mankinde then of other creatures and we muſt eſteeme things as God values them. Now in the olde aw, thoſe that ſhould ſteale any other thing, were not to ſuf-er death for it, but to reſtore fourefold. But he that ſhould teale men, (as then ſome wicked men would, becauſe hey could ſell them for ſlaues to their great aduantage) hee was to die for it. So that wee ſee, God preferres a ſeruant be ore a beaſt; therefore alſo our iudgement & eſtimation ought o bee conformable vnto his. So *Iob* ſaith that hee would eare his ſeruant, and giues with all a ſingular reaſon for the ame; He that made me in the wombe, did he not make him? o that both were made in the wombe, both had one na-ure, one Creator and Redeemer. In all the former reſpects there

Seruants more to bee accounted of, then riches. Exod. 21. 1

Iob. 31. 15

there is no difference of bond or free: But there is an equ-
tie betweene the seruant and the Master. The seruant if
Gal,3,28 be elect and holy, hath as much right in the blood of Ch
& shall haue as good part of the glorie of Ghrist in heaten
the master.

And therefore he is much more excellent, and to be se
aboue all other goods. Likewise they are the most pro
ble goods, and in that regard to bee more highly esteem
For if one had neuer so many cattell, and no seruants to lo
to them, they would bring him much trouble; and li
gaine. If one had in his possession neuer so much land,
none to manure and husband it orderly, it would yeeld
no commoditie. Therefore Masters must learne to ha
great care of them, and set more by them then by the be
and not to be iniurious vnto them, though they seeme
so base. For the most contemptible seruant in the world
more worth by nature, then the most excellent bruit be
And the most abiect handmaid is more to be regarded
the best gold or richest treasure. Therefore this serues to
fute the crueltie and couetousnesse of such, as do shew
loue and good vsage to the beasts, then to men made
Gods Image, and committed to their charge. For when
cattell take paines, they prouide food and dressing: and
they be sicke and diseased, they seeke all meanes to
them cured and recouered. But let their seruants rise vp
ly, and go to bed late, and trauell sore all day: yet little or
regard is had, either of their dyet or warmth, or other com
table refreshing. And though they be sicke and weak in th
house, and lie hard by them, they will not so much as
to them, with any care or diligence, but rather make a spo
of them in defrauding them of their wages. This is a bea
and sauage crueltie, and God paies them for it according
For either he plagues them with vnfaithfull seruants, or
makes them so odious, as no seruants will abide with th
but the whole toile lyeth vpon themselues. And indeed
they prise beasts aboue men, and beare a greater affection
their goods, then to the Image of God in man; it is
iust, that their beasts and goods should be turned into a

en and vexation vnto them. And this may be alſo for the nſtruction of ſeruauts; That for as much as God doth pre-erre them before all other goods, therefore they ſhould ſo ehaue them ſelues as they may anſwere to their place For where God giues more wages, he doth require more worke r elſe hee will lay on more puniſhment. And therefore it erues vterly to condemne ſuch as be idle and wicked, that yee looke into them, you can ſee them good for nothing, ut giuen to ſwaggering, ſwilling, and diſguiſing themſeules their apparell and behauiour, they fill the houſe full of ſinne nd pollute it with vnchaſtitie, and all manner of diſorder. is iuſt, they ſhould bee leſſe made of, then the beaſts; be-uſe they make themſelues worſe then beaſts. For the Oxe, he Aſſe and Horſe, doe till the ground, and carry burdens, nd ſo returne ſome commoditie to their maſters. But thoſe hat will neither doe, nor learne any good, but ſet themſelues n all their behauiour to croſſe God, his word, and ſeruants, re more baſe, and vnprofitable then the earth it ſelfe, and ot worthy ſo much regard as the Oxe, or Aſſe; vnleſſe they mend their euill courſe and frame themſelues to bee more rofitable by ſome honeſt labour.

Nor any thing that is his.

HAuing before touched the matters of greateſt waight in their kind, and vnder them comprehended the reſt ow hee generally handleth things of leſſe worth: and char-eth vs preciſely, that we muſt not couet any thing belonging o our neighbour.

So that, we muſt obſerue hence, that the leaſt motion after he leaſt thing of our neighbours, is ſin. Men will (it may be) eeld that the coueting of our neighbours houſe, wife, or ruant, is naught, euill and vniuſt: for theſe bee matters of ome moment. But for a little corne a little graſſe, an aple, point, &c. theſe, they ſay, be trifles, not to bee ſtood vpon. Nay, there is nothing ſo ſmall, but it is ſome thing? and be-ng comprehended vnder the word (any thing) muſt not bee oueted. Therefore God to meete with theſe obiectors, as in the

the fourth Commandement, so heere hath branched it
in so many perticulars, and at length comprehended all
things, not expresly named before, in a generall tearme,
men might haue no shift or euasion, but might bee compe
to confesse, that all couetting, as well in small matters, a
great is sinne before him, and therefore makes vs subie
to his wrath and malediction.

This reproueth those, that for waightie matters of
value, will hold their hands at least: but for small things
they thinke a man may well spare, they giue libertie, no
their hearts onely but also to their hands. And then they
Oh, this is nothing, I pray God we may neuer doe worse
yet it is not well, that one doth so ill. For though hee do
worse, yet if he doe this still, it will bring him vnder the
and will certainely in time draw him to greater matters.
if a small sparke bee suffered to lye long in the thatch, it
easily set the whole house on fire. And hee that will diso
God for a little, will disobey him more for a great deale.
he that is bold to corrupt his conscience for a penny, will
more ventrous for a pound. And though the matter
small wherein one offends; yet it is not a small matter to
fend God. It is a small thing, but yet it is something:
God will not allow it in any thing. He can spare it. But G
will not spare thee, if thou take it with sinne against
law.

Vse. Therefore the vse that wee must make is to beseech G
to giue vs a contented heart, and so to like of our
estate, as that wee may couet nothing that belongs not
vs. Which grace wee shall obtaine, if we get a firme and
faith in Gods promises and prouidence. For if one be fu
fastly perswaded that God hath appointed him this ho
this wife, this seruant, then he will be content therewith.
we must needes yeeld, that Gods waies bee better then
that his decree is most iust in it selfe, and also best for
wee be his.

The meanes to get contentednes.

Also one must haue faith in Gods promises. For when
seeth no helpe for him by any lawfull meanes and is not
solued that God will prouid for him, and will see that

all lack nothing: then originall ſinne will lay about it, and eke to prouide for it ſelfe, and ouer-flow with idle and wiſhes and deſires. But if wee caſt our ſelues on the proiſes of God, who hath giuen vs his faithfull word, that he all want no good thing that feares him, and he will bee a Pſal.24 9.
inne and a ſhield vnto the righteous man: this will breede Pſal.84.11.
ch contentment in the ſoule, and ſuch a comfortable reing on Gods prouiſion, as that wee ſhall not bee troubled ith theſe wandring luſts, after that which is our neighbors; t ſhall be well ſatisfied with our owne, which our gracis God in his heauenly wiſdome and rich mercy, hath aſgned vnto vs. And thus much for the expoſition of the law. Which muſt ſerue to this end, that ſeeing our owne vnrighouſneſſe and inſufficiencie, wee ſhould be humbled in our ules before the iudgement ſeat of Almighty God, and then e to Chriſt to be our righteouſneſſe and ſufficiency. And fially to make this the rule of our life, and a lanterne to our et; That though we cannot attain to the perfection, which e law requires, yet we may haue that vprightneſſe, which od accepts in Ieſus Chriſt. For if we haue reſpect to all the ommandements, & labour faithfully to keep them (though Pſal.119.6.
e cannot perfectly fulfill them,) then ſhal we conſtantly eny all thoſe bleſſings and graces, which God hath promiſed his righteous ſeruants, all the daies of our life, and when e haue finiſhed this ſhort and troubleſome pilgrimage, wee all for euer inheret that glorious kingdome, which our ord Ieſus Chriſt hath purchaſed for vs, with his moſt preciis blood. Vnto whom with the Father and the holy Ghoſt, ree perſons, & one only wiſe, holy, and eternall God, be aſibed all power, praiſe, and glorie for euermore. Amen.

FINIS.

The Catechiſme.

What is Catechiſing?

[a] Heb. 5.12.13. 14.& 6.1.2.

It is[a] an inſtruction, eſpecially of the ignorant, in the grounds of Religion.

What are the parts of a Catechiſme?

[b] Act.8.12.& 28.23.

They [b] are either of God, or of his kingdome.

What is God?

[c] Exod.3.14 Ioh.8 58.

God is an [c] eſſence, that hath his being from himſelfe.

What doe you conſider in God?

His { Properties and / Trinitie of perſons, in the vnitie of eſſence.

What is a propertie in God?

[d] 1 Pet.3.2. 1 Iohn.4.16. Pſalm.145

It is an [d] eſſentiall facultie in God, according to the diuine manner of his working.

What is a perſon in the Trinitie?

[e] Iohn.1.15.& 14.16. [f] Ioh.14.9.& 17.21. Coloſ.2.9.

It is [e] a diſtinct ſubſtance, [f] hauing the whole Godhead in it.

How many perſons are there?

[g] Mat.28.19. 1 Iohn 5.7.

[g] Three: the { Father. / Sonne. / Holy Ghoſt.

What is the Father?

[h] Pſalm.2.7. Iohn 14 1. Heb.1.3.

The firſt perſon of the [h] Trinitie, that of himſelfe eternally hath begotten his onely Sonne.

What is the Sonne?

[i] As before by relation. Prou.8

The ſecond perſon of the [i] Trinitie, that in the vnitie of the eſſence is eternally begotten of the ſubſtance of his father.

What is the holy Ghoſt?

[k] Iohn.11.26 Rom.8.9.

He is the third perſon of the [k] Trinitie, proceeding eternally from the Father and the Sonne.

Theſe three, being euerie one the true and euerliuing God,

y any more then one God?

[b] No.

[b] Deut. 6. 4. 1. John 5. 7. 1. Cor. 8. 5. 6.

Hitherto of God: what is his kingdome?

The kingdome of God is [c] an euerlaſting kingdome, appointed and ruled by the counſell [d] of his owne will.

[c] Eſa. 9. 7. Dan. 2. 44. 3. 33. Luke 1. 33.

[d] Rom. 11. 34. Pſal. 115. 3.

What are the parts of his kingdome?

[e] His decree, and the execution thereof.

[e] 1. Cor. 2. 16. Epheſ. 1. 11. Pſal. 90. 4.

What is his decree?

It is the moſt [f] perfect will of euery thing, which maketh it moſt perfectlie good.

Acts 4. 28.

[f] Pſal. 90. 4. Epheſ 1. 11.

What decree of God is that, which is ſpecially to bee conſidered.

That of man and Angels, called Predeſtination.

What is Predeſtination?

It is the decree of God [g] touching the euerlaſting eſtate of men and Angels.

[g] 1. Theſ. 5. 9. Rom. 9 22. 23. 1. Pet. 2. 8. Mat. 25. 41.

What are the parts of Predeſtination?

Election, and reprobation.

What is Election?

It is the [h] eternall Predeſtination of certaine men and Angels to life, to the praiſe of his glorious grace.

[h] Epheſ. 1. 59. Rom. 9. 22. 23

What is reprobation?

It is the [i] eternall Predeſtination of certaine men and Angels to deſtruction, [k] to the praiſe of his glorious Iuſtice.

[i] 1. Theſ. 5. 9.

[k] Of the contrary end of election.

So much of the decree.

What is the execution?

It is an [l] action of God effectually working all things he hath decreed.

[l] Epheſ. 1. 11. Acts 4. 28.

What are the parts thereof.

[a] Creation, and prouidence.

[a] Pſalm. 32. 9. 10. 11. & 146. 6. 7.

What is creation?

It is the execution of Gods decree, of [b] making all things that are made of nothing very good,

[b] Gen. 1. 7. & Heb. 11. 2.

What is prouidence?

It is the [c] execution of Gods decree in the effectuall diſpoſing of all things, to their proper ende, whereof

[c] Epheſ. 1. 11. Rom. 11. 36. Pſam 139. 2. 3. Coloſ. 3. 31.

that

d Mat.6.16.8.10 29 30.31. e Ez.11.4.5 6.

that prouidence that is of[d] men and[e] Angels is chiefe.

What doe you consider especially in that part of pr dence?

f Gen.3.1.23.4 g Gen 3.15 h Iud.6. Iob.4.18. i Ioh. 8.44.

The fall of both[f] and repaire[g] of man.

Which of them fell first?

The[h] Angels, which were also[i] an instrumentall caus mans fall.

What was their fall?

k Iud 6. Ioh.8.44. 2.Pet.2,4.

The[k] departing from their estate which GOD had them in.

Wherein consisteth that their departure?

l Iob.4.18. m 2 Per.2,4 n Lam.3.39. Esai, 64,5.6 o 1 Ioh,3.4

In forsaking their[l] innocency, and[m] committing of which caused Gods[n] anger against them.

What is sinne?

It is the[o] transgression of Gods law.

What was the first sinne of man?

a Gen,2,16,17 6.7. b Rom,1,15 c Rom.5,12

The[a] eating of the fruit that was forbidden: from whe also doe come other sinnes, originall and actuall.

What is due to these sinnes?

Guilt, and } [b]
Punishment. } [c]

What is the guilt of sinne?

d Rom,3.19

The[d] desert of sinne, whereby wee are subiect to G wrath.

e Gen,2 17 Ioh,5,24,28,29 3,18,19

What is the punishment of sinne?

[e] Euerlasting death begun here, and to be accomplished the life to come.

What is that which God hath ordained for the repair man?

a Ioh,5,25,6,68.

His[a] word.

What is his word?

b Ioh,5,25,29 2,Tim,3,11,16 17, c Rom,10,14, Luke,1,3,4 The practise of all the Apostles who neuer wrote but the Churches, and such as already beleeue,

It is a doctrine of sauing[b] mens soules, written by di inspiration.

How is this word made profitable for vs?

Chiefly, and first of all, by the[c] preaching of it, to the beg ting of Faith: and after by preaching and reading, both our confirmation.

Will not the knowledge of the wisdome, power and g

sse of God in the creation and gouernment of the heauen and rth with the things that are in them, recouer our lost e-te?

No. It[d] serueth rather for further condemnation, without e worke: as[e] by, and with the word it is a good lpe.

[d] Rom.1.19.20 21.
[e] 1 Cor.1.21.22

What are the parts of the word?

The[f] law and gracious promise: (otherwise called the co-nant of workes, and the Couenant of grace,) which from e comming of Christ is called the Gospell.

[f] Rom.10.5.6, Gal.3.11.12

What doth the Law (containing the Couenant of workes) due of vs?

All[g] such duties as were required of *Adam* in his innocen-, & all[h] such, as are required since, by reason of his fal, with ward of life euerlasting to the doers of them, and curses to n that doth them not.

[g] Leuit.18.5
[h] Deut.27.26

Is any man able to doe them all?

o,[a] not in the least[b] point.

[a] Gal.3.22 Rom.8.3,
[b] Phil.3.9 Titus.3.5, Esay 64.6.

What then auaileth the Law to vs?

Verie much, first to shew vs our[c] sinnes and punish-nt thereof, thereby to driue vs to Christ; and second-, to teach vs how to[d] walke when wee are come to m.

[c] Gal.3.24. Rom.3.20.77.
[d] Mat.5.17, Luke.1.6. Deut.6.6.

What is the Summe of the Law?

[e] Thou shalt loue the Lord thy God with all thy art, with all they soule, and with all thy minde: this is the st and great Commandement, and the second is like to this ou shalt loue thy neighbour as thy selfe, &c.

[e] Mat.22.37, 38.39.

What are the parts of the Law?

[f] The first and second table.

[f] Deut.10.1.2,

What Commandements are in the first table?

The first foure,[g] which containe our duties towards od.

[g] Exod.20.1,2. 3.&c. Deut.5.4.6.&c.

What is common to these foure?

That euerie one of them hath his seuerall reason annexed, hich in the first commandement goeth before: and in the her three it cometh after.

What is the first Commandement?

I am the Lord thy God which brought thee out of the [l]
of Egypt, &c.

What is the ſumme of this Commandement?

The inward worſhip of God.

What is the ſecond Commandement?

Thou ſhalt not make to thy ſelfe any grauen Image, &c.

What is the ſumme of this Commandement?

The outward worſhip of God, not according to the [t]
dition of men, but according to the will of God reuealed
the Scripture.

What is the third Commandement?

Thou ſhalt not take the name of the Lord thy God [i]
vaine.

What is the Summe of this Commandement?

Abinding of the tongue to the good abearing to the [m]
workes and actions of God.

What is the fourth Commaudement?

Remember the Sabbath day to ſanctifie it.

What is the Summe of this Commandement?

The time wherin this ſhould be performed, to ſet our [ſ]
apart to Gods worſhip.

So much of the firſt Table.

WHat are the Commandements of the ſecond Tab[le]

Sixe, containing our duties towards our nei[gh]
bour.

*What is the Summe of the Commandements of the ſe[c]
Table?*

Whatſoeuer you would that men ſhould doe to you, [d]
you to them.

*What is generall to the Commandements of the ſecond [T]
ble?*

That the workes thereof are in higher or lower degr[ee]
good or euill, as they are kept or broken towards on[e]
the houſhold of faith, *rather then towards a neigh[bour]
ſimply.

*1 Cor. 6. 8 10. 32. Gal. 6. 10.

What is the firſt of them, being the fift in order?

Honour thy Father and mother, &c.

What is the ſumme of it?

All eſpecial duties to our neighbour, in reſpect of his and
ur calling.

What is the ſixt Commandement?

Thou ſhalt not murther.

What is the ſumme of it?

All generall duties to our neighbour in reſpect of his per-
n.

What is the ſeauenth Commandement?

Thou ſhalt not commit adulterie.

What is the ſumme of it?

All generall duties to man in reſpect of chaſtitie.

What is the eight Commandement?

Thou ſhalt not ſteale.

What is the ſumme of it?

All generall duties to man in reſpect of his goods.

What is the ninth Commandement?

Thou ſhalt not beare falſe witneſſe, &c.

What is the ſumme of it?

All generall duties to man in reſpect of his good name.

What is the tenth Commandement?

Thou ſhalt not couet thy neighbours houſe, &c.

What is the ſumme of it?

That we keepe our hearts from all euill, not thoughts on-
, but euen from all proneneſſe of ſinning againſt our neigh-
our.

What forbiddeth this Commandement, that was not forbidden the former?

The former doe condemne onely euil thoughts, with con-
nt: which are heere condemned, before and without con-
nt.

Hitherto of the couenant of workes.

What is to be conſidered in the couenant of grace?

First [a] Chriſt, and then the [b] meanes of applying Chriſt
to vs.

What things haue we to conſider in Chriſt?

wo: { His perſon, [c] / His Office. [d]

a Act. 10. 43. 3. 24. Rom 1. 34.
b 2. Cor. 5. 20. Mat. 6 33.
c Ioh. 1. 14. 3. 33.
d Eſay 61. 1. 2 Luk. 4. 18.

What is his person?

[a] Rom.1.3.4.& 9.5
1.Tim.3.16

Christ, both { God, and / Man [c]

What haue we to consider in his person?

His 2. Natures: { His God-head, and / His Man-head, which subsisteth and [illegible] / it being in the Godhead.

Being God before all worlds, how became hee a man?

[f] Mat.1.20 Luk.1.31,32. [g] 2 Cor.13.4 1 Pet.3.18. 1 Cor.15.27,28

He was [f] conceiued in time by the holy Ghost, and [illegible] of the Virgin Marie.

Are these his natures seperated?

No verily, [g] they are inseperably vnited in the person [illegible] yet distinguished in substance, properties, and [illegible] ons.

So much of the person of Christ.

[h] Tim.2.5 Heb.9,15

What is the office of Christ?

To be [h] a mediator betwixt God and man.

What are the parts of his mediation?

[i] Psal.110.2,3,4 Heb.8,2,3 Act 3.22

His [i] Priest-hood and his kingdome.

How doth he fulfill his Priest-hood?

[a] Esai 61,2:3:4 Psal.2.6.7. Dan 9.24. Eph.2.14.17.16.

In [a] opening his fathers will and working the merit of [illegible] redemption.

How doth he open his fathers will?

[b] Mat 13.8.9. 10.27.5. [c] Mar.10.40 Luke 10,16 [d] Heb.1.1. 1 Pet.1:11,12 1 Pet.2.18.19 2 Pet.1.19:2.21 Ephes.4.8 11 12 13 Hos 4.6. Mat.2.6.17

In teaching vs the whole will of God, both in his [b] [illegible] person, when he was vpon the earth, and by the [c] M[illegible] sters, from the [d] beginning of the world to the end [illegible] of.

How hath he wrought the merit of our redemption?

Partly by that which hee did in his base estate; partly that he did and doth in his glorie.

Wherein consisteth that which was done in his base estate?

In his conception, birth, life, pouertie, hunger, thirst, [illegible] rinesse, and other humiliations euen vnto death.

[e] Phil.2.5.6.7.8 1 Pet 2.24. Esay 5.3. Mat.26.27

What ariseth of this?

His whole [e] obedience: which consisteth partly in [illegible] ring, partly in fulfilling.

What was his suffering?

That both in body and soule hee [f] suffered [illegible]

ſoeuer wee ſhould haue ſuffered; hauing drunke the full cup of Gods wrath filled vnto him for our ſakes: whereby hee hath taken away our ſinnes.

What was his fulfilling?

Doing the [g] whole law, whereby hee purchaſed righteouſneſſe for vs.

[g] Pſal.40,7.8 Gal.4.4.5 Rom.8.3.4

What are his actions in glory?

His [h] reſurrection, his [i] aſcenſion, and ſitting at the right hand of GOD his [k] Father, whereby hee fulfilled his Prieſt-hood, and made himſelfe a way for his kingdome.

[h] Act.2.31.36 [i] Heb.9.24.25 [k] Pſa.110.1,2.5.6

What are the effects of all theſe actions towards vs?

They are two: { [a] Redemption. [b] Interceſſion.

[a] Luke 1.69 Heb.9.24.25 [b] Rom.8.34 1 Pet.2.5 Exod.29.33.

What is Redemption?

A [c] deliuerance of vs from ſinne, and the puniſhment thereof, and a reſtoring to a better life then euer *Adam* had.

[c] Ro.5.15.16.17 1 Cor.15.45

What are the parts of Redemption?

[d] Reconciliation and [e] Sanctification.

[d] 1 Cor.1.30.& 6.11. 1 Iohn 5.6 [e] Dan.9.24 25 26.27. Act.13.38.39 Rom.4.25

What is reconciliation?

That, whereby the wrath of God is taken from vs, and we reſtored to his fauour.

Wherein doth it conſiſt?

In remiſſion of ſinnes, and imputation of righteouſnes.

What is remiſſion of ſinnes?

The [f] aboliſhing and taking away of all our ſinnes by his death.

[f] Coloſ.2.13 1 Iohn 1.7.9. Heb.9.28 &10 2.& 2.13.15

What is the imputation of righteouſnes?

The [g] reckoning of Chriſts righteouſneſſe vnto vs, and the taking it for ours.

[g] Col.1.22 Rom.5.18.19

What is ſanctification?

A freedome within vs [h] from the bondage of Satan, and reſtitution of vs to a godly life.

[h] Rom. 6.12.36 1 Cor.1.30

What are the parts of it?

Mortification and quickning[i].

[i] Epheſ.4.22.23 24. Col.3.8,10

What is mortification?

The reſtraining and ſubduing of our naturall corruption

k Rom.6.3.4 Colos.3.5 and refraining from all euill k.

What is quickning?

l Rom.6.4. Colo.3.10. A renewing of vs to newneſſe of life, whereby we delight in dooing good l.

So much of Redemption.

What is interceſſion?

m Rom.8.34 1 Pet.2.5. Exodus 29.38 It is that m worke, whereby Chriſt ſitting at the right hand of God his Father, taketh away all the pollution that cleueth to our good works: which dependeth vpon the merit of his paſſion.

Hitherto of the Prieſthood of Chriſt.

What is the kingdome?

n Luke 1.32.33 Ezek.34.34. That n whereby his Prieſt-hood is made effectuall vnto vs, yea, without the which, all the actions of his prieſt-hood are to vs void and fruitleſſe.

What haue we to conſider in his kingdome?

o 1 Cor.15.25 26.27.28 Mat.25.24.31 33.45 Firſt, the gouernment of his Church in this o world.

Secondly, his laſt iudgement in the world to come, from which all the meanes of applying and making effectuall vnto vs Chriſt and all his benefits doe come.

Wherein conſiſteth his gouernment in this world?

p 1 Theſ.5.19.20. Act.10.44 In p things, and in perſons.

What are the things?

Partly inward, and partly outward.

What are the inward?

q Gal.3.2.3 1 Tim.1.14 The q ſpirit of God which is giuen by the outward.

What doth the ſpirit of God worke in the godly?

r Ephes.2.8 r Faith, wherby J take hold of Chriſt, with all his benefits.

What is Faith?

s Act.16.31 Gal.2.20.& 3.26 John 6.15 A s perſwaſion of the fauour of God toward mee in Ieſus Chriſt.

How doe you know that you haue true faith?

t Rom.5.1.2.3 & 8.1.2 3.4 Ephes.2.6 Col.2.1,2.3 By the fruites thereof; t Reconciliation and Sanctification, which haue bene alreadie declared.

So much of the inward.

What are the outward things whereby the ſpirit is giuen?

They are either thoſe which God giueth vs, or which we

we hauing receiued from God, giue vnto him againe.

What are the things which God giueth vnto vs?

The word of grace before named, and the dependants thereon.

What is the word of grace?

[u] Beleeue in Chriſt and thou ſhalt bee ſaued: the which alone beſtoweth the ſpirit of adoption.

What are the dependants of the word?

The Sacraments, 1 Cor. 10. 1. 2. 3. 4. and the [x] Cenſures.

What is a Sacrament?

A more finall, effectuall, and ſenſible inſtrument, then the word alone: whereby Chriſt with all his benefits is offered to all in the Church, and receiued only of the faithfull.

How many Sacraments are there?

Two: Baptiſme, 1 Cor. 10. 1. 2. 3. & 12. 13. and the Lords ſupper.[a]

What is Baptiſme?

A [b] ſeale of our entrance into Chriſtianitie.

What is the Lords Supper?

A [c] ſeale of our growth and continuance in Chriſtianitie.

u Mark. 9. 23
Act. 16. 31. 32. 33
Rom. 3. 28
x Mat. 18. 15
1 Cor. 5

a Rom. 4. 1
Gen. 7. 11. 12
Mat. 26. 26 & 28. 19
b Matt. 28. 19
Acts 8. 37
c Matt. 26. 6
1 Cor. 11. 23

So much of the Sacraments.

What are the cenſures?

They are iudgements giuen for ratification of the word & Sacraments abuſed.

Of how many ſorts are they?

Two, [d] corrections, and [e] puniſhments.

What are corrections?

They are either in word, or in deed.

What are they in word?

They are chidings or rebukes of the Church for ſinne: and they are either [f] priuate by one firſt, and then by two or three at the moſt, (whereof, he that firſt admoniſheth muſt be one) or [g] publike by the whole Church.

What are they in deed?

The [h] ſuſpenſion from the Sacraments, or [i] excommunication from all the benefits and ſocietie of the church.

d Matt. 18. 15. 16
1 Corin. 5
e 1 Cor. 16. 22
Iames 1. 14
2 Tim. 4. 14.

f Matt. 18. 15. 16
Leuit. 18. 17
g 1 Tim. 5. 20
Matt. 18. 17
h Numb. 12. 14
Exodus 33. 6. 7
i Mat. 18. 17
1 Tim. 1. 20

What are the punishments?

An euerlasting curse, called [k] *Anathema Maranatha*, pronounced against the wicked vpon the sinne against the holy Ghost.

[k] 1. Cor. 16. 22

So much of the outward things that God giueth vs.

What are the outward that wee hauing receiued giue to God againe?

They are vowes and prayers. *

*Psal. 50. 13, 14. & 66, 13. 14.

What is a vow?

A solemne promise to God of some lawfull thing that is in our power, for the confirmation of our faith and testifying our thankefulnesse to God.

What is praier?

It is a calling vpon God in the name of Christ, for the more ample and ful fruition of the good things we haue need of.

What is annexed to praier?

An holy fast or feasting.

What is an holy fast?

*Luke 23. 54. [l] Leu. 23, 27, 28 29. Joel 1. 2. [m] Mark. 16. 2 Luke 24. 1.

It is (after preparation, * common to all holy rests) an abstinence from the [l] morning of the day of the fast vnto the [m] morning of the day following, from all earthly comforts, so farre as necessitie and comlinesse will permit, to the end that our selues being humbled and cast downe, we may more feruently call on God, either for the obtaining of some singular benefit, or to auoid some speciall punishment.

It seemeth you make it vnlawfull for those that fast, to eate any thing during their fasting.

Not so, if for helpe of weakenesse, the taking of meate be moderately and sparingly vsed.

What is an holy feast?

[n] Zachar. 8. 19 Hest. 9. 27, 18, 20 21, 22, 30. 31.

A [n] solemne thanksgiuing for some notable benefit obtained of God: specially when wee haue obtained it by a fast before.

Are wee limited and bound in certaine, how and wherein to pray?

Not alwaies: but we haue a perfect paterne of praier of

all kinds in the * Lords praier.

* Mat. 6, 9. Luk. 11. 2.

What be the parts of the Lords praier?

Two: { The preface. / The prayer it ſelfe.

What is the preface?

Our Father which art in heauen.

What are we taught in the Preface?

To come to God as to a Father with boldneſſe, & yet with reuerence of his Maieſtie that filleth the heauens.

What doth the praier containe?

A forme of requeſt and thankſgiuing.

What are the parts of the requeſt?

They are of two ſorts, wherof the firſt three, being of the firſt table, do concerne God: the other three, being of things that concerne the ſecond Table, belong to our ſelues and our neighbour.

What is the firſt of thoſe three that concerne God?

Hallowed be thy name.

What is the Summe of this petition?

That in all things God may be glorified.

What is the ſecond?

Thy kingdome come.

What is the ſumme of this?

That the kingdome of our Lord *Ieſus Chriſt*, both by the inward working of his ſpirit, and alſo by the outward meanes may bee enlarged daily vntill it be perfected at the comming of Chriſt to iudgement.

What is the third?

Thy will be done, in earth as it is, &c.

What is the ſumme of it?

That obedience be giuen to God, vntill we bee as the holy (Angels.

So much of theſe that concerne God.

How are they diuided, that concern our ſelues and our neighbour?

Into 2. ſorts: { 1 Touching things of this life. / 2 Touching things of the life to come.

What is the petition concerning the things of this life?

Giue vs this day our daily bread.

What

What is the summe of that?

That God would prouide not onely for our necessities, but also for our Christian and sober delight, according to our calling, and the blessing of God vpon vs, with this exception (if it be his good pleasure.)

What is the former of them which belong vnto the life to come?

Forgiue vs our trespasses, as we forgiue them that trespass against vs.

What is the summe of it?

In it wee pray for Iustification, which standeth in the remission of sinnes, and imputation of the righteousnesse of Christ.

What is the latter petition?

And lead vs not into temptation, but, &c,

What is the Summe of it?

Jn it we pray for Sanctification, which standeth in mortification and quickning.

Hitherto of the petitions.

What is the thanksgiuing?

For thine is the kingdome, the power and glorie, &c.

What is the Summe heereof?

That we ground our assurance of obtaining our praiers in God, from whom all things we aske do come, and to whom therefore all glorie must returne.

What doth this word (Amen) *signifie?*

Jt is a note of confidence (q. d.) So it is as wee haue praied.

So much of the things.

What are the persons?

The Church.

What is the Church?

A company of those which are [o] in Christ.

What are the parts of the Church?

They [p] which haue preheminence in the Church, and the rest of the body of it.

What are they that haue preheminence in the Church?

They are either [q] gouernors or helpers.

[o] Ephes. 11. Col, 12. 27
[p] Phil, 1. 11 Heb. 13. 17
[q] 1 Tim. 5. 17 Heb. 13. 17 1 Thes. 5. 12. 13 1 Cor. 12. 28

What

What are the rest of the body of the Church?

The people that are gouerned.

What is their part?

To yeeld obedience[a] to the gouernors in all lawfull things. [a] Phil.1,5 Heb.13,17

Hauing spoken of Christs kingdome in this life, it followeth to speake of the same in the latter day.

What is that day of Iudgement?

It is[b] as it were the great assises, wherein euerie one must appeare and be either acquitted or condemned. [b] Rom,14,10 2 Cor,5:10

What are we to consider in this Iudgement?

Two[c] things: 1 The tokens going before. 2 The manner of it. [c] Mat,24,29.31

What are the tokens going before?

[d] Diuers, but the neareſt vnto that are the darkning of the lights of heauen, and the roaring of the sea. [d] Mat,24,12 Luke.21,25

What shall be the manner of it?

An[e] Archangel shal make a mightie voice by the strength of Christ then comming in the clouds: wherby the dead shal be raised, and the quick changed all in a moment. [e] Joh,5,28,29. [f] 1 Thes.4.16

What shall then be done?

The Angels shall gather and present,[f] before Christ in the aire, the faithfull on the right hand of Christ, and the wicked on the left. [f] Mat,25

Being so ranged, what shall then be done?

Christ (appointed the Iudge of all) will first giue sentence of life eternall vpon the faithfull.

Why will Christ first giue sentence vpon the faithfull?

That they being first acquitted may bee[g] assistant to him in iudging the wicked to euerlasting death. [g] Mat,19,28 1 Cor,6.2.3

What shall be the execution of the iudgement?

That the[h] wicked shall bee cast into hell by the Angels, who shall[i] carrie the faithfull into heauen,[k] there to remaine with Christ for euer. [h] Mat,13.41.42 [i] Luke 16.22 [k] John 17.24. 1 Thes.4,17

FINIS.

MY ſoule what mooueth thee to be ſo ſad[a]?
Truſt in the Lord, and of him haue no doubt[b]:
Seeke thou his face, [c] his fauour maketh glad[d],
His name an ointment ſweete, is powred out[e]:
It is a Tower, [f] a Rocke, and Refuge ſure[g],
Whereto the righteous runne and are ſecure[h].

If that afflictions, trouble or diſtreſſe,
In body, goods, or name, vpon thee lie,
Let them be great or ſmall, long, more or leſſe[i],
And thou canſt ſee no helpe or remedie[k],
Fret not, [l] but patiently waite on Gods will[m]:
His name is ſtrong, [n] and all-ſufficient ſtill[o].

Although thy ſinnes be manifold and great,
Whoſe heauie waight doth wearie thee full ſore[p],
If thou repent, he is eaſie to intreate[q],
He is mercifull, [r] and hath bene euermore[s],
And will not faile thee [t] of thy ſinnes to eaſe[u],
There's no ſuch God, for mercie doth him pleaſe[x].

Grant thou haſt nothing wrought in word or deede,
That might deſerue his mercy on thy part:
Doe not thou faint therefore, or doubt to ſpeede,
He Gratious is[y], and loues without deſert[z].
He is a Father[z], O come taſte[a] and ſee[b],
How ſweet he is, and how he loueth thee[c].

Be it thou art ſo farre from doing well,[d]
That thou haſt iuſtly ſtirred him to ire[e],
And for thy ſinnes might throw thee downe to hell[f]:
One teare from greeued heart, will quench that fire.[g]
To anger he is ſlow, [h] though thou be vile,
And when it comes, it tarries but a while[i].

What

a Pſal.42.5,
b Pſal.37.3
c Pſal.27.8.
d Pſal.27.14 & 51,8.
e Cant.1.2
f Pſal.18.2
g Pſal.119.114
h Prou.18.10

i Pſal.40.12
k Pſal.69.20. 142 4.
l Pſal.34.1.7
m Pſal 40.1. & 42 5.
n Exod.34.6.
o Gen.17.1
p Matt.11.28
q Luke.15.20 & 21 22.
r Exod.34.6.
s Pſal.11.18.1.& 136.
t Heb.33.5.
u Mat,11.28.
x Mich.7,18

y Exod.34.6.
z Pſal.103.13
a 1 Pet.2.3.
b Pſal.24.8
c Epheſ.1.3.4.
d Exod.34.6

e Pſal.103. 8 & 145.8.
f Nahum 1.3
g Pſal.30.5. & 103,9.
h Eſa.54,7.8

i 1.Cor.4,17

What though thy praiers be but weake and few, [k]
And not ſo mightie as Elias *were,* [l]
And thine affections like the morning dew, [m]
If they vnfained be, yet neuer feare: [n]
All ſuch infirmities God will let paſſe, [o]
He great in kindeneſſe is, [p] *and euer was.*

But I haue waited long, and alſo praid, [q]
And yet no comfort from him I can finde.
Still hope in him, and be not thou diſmaid,
And in the end, he will ſhew himſelfe full kinde.
For he abounds in truth, *and cannot lie,*
What hee hath promiſed he will not deny.

But time is paſt: may not I come to late?
Hath he of mercie mueh aboundant ſtore?
None euer failed that came to his gate,
And Mercie he reſerues for thouſands more.
For as the body of the Sunne, is but one,
It gineth light to all, yet wanteth none.

Grant that thy ſinnes are not as others be,
But thou committed haſt preſumptuous ſin,
Thy nature all corrupt, both roote and tree,
And ſinnes of cuſtome thou haſt liued in.
He doth forgiue, forget, *and eke ſet free.*
Tranſgreſſion, ſinne, and all iniquitie.

What though the wicked doe thee much aſſaile,
And ſore againſt thee, and the Church are bent:
And God doe ſuffer them for to preuaile [f]
He will not iudge them to be innocent; [g]
But ſure will viſite their iuiquitie, [h]
Vpon their children to the fourth degree.

Sith he Iehouah *is,* [i] *and changeth neuer,* [k]
Strong, gracious, merciſull, to anger ſlow:
The ſame this day, as yeſterday, and euer, [l]
Kindnes and truth, as from their fountain flow, [m]
Forgiuing, ſinne, and in his iudgement iuſt [n]
All that doe know his name, will in him truſt. [o]

IOHN GYLL.

k 1 Kin. 17. 1. & 18, 2, &c.
l Iam. 5. 16. 17
m Hoſ. 6. 7.
n Pſal. 119. 80
o Mich 7 18.
p Exod. 34, 6
q Pſal. 103. 8
f Nah. 1. 2. 3
g Exo. 34. 7
h Pſa. 79. 6 10 12, 140. 12.
i Exod. 34. 6, 7
k Mal. 3. 6
l Iames. 1. 7
m Heb. 13. 8
n Reu. 1. 8
o Pſal. 9, 10.

In Diuinum Concionatorem.

GRatia te diuina beat, dilecte Iohannes
GDod, dilecte Deo, dio dilecte popello.
Lux tua ſic lucet lux vt diuina per illam
Luceſcat; fugiam & (eâ ſplendente) tenebræ
Banburgæ regionum tanta vt luce fruatur.
Sola? nec inuideo: verùm non ſola fruetur.
Hinc pietas, hinc alma Themis floreſcere paſſim;
Impius iniuſtuſq; (ò ſi!) flacceſcere ſenſim.
Non tamen ex maritis hominũ, ſed ſanguine Chriſti
Eſſe doces vitam (lege atteſtante) fideq;.
Quarum cùm iuſtâ trutinâris noſtra belance,
Lege periſſe, fide nos at vixiſſe probaſti.

W. W.

THe God al-wiſe, that firſt theſe lawes did make,
Within ten words lockt vp a maſſe of treaſure:
This booke vnlocks them Reader, for thy ſake;
That thou mightſt fetch thence Iewels at thy pleaſure,
If thou be thankleſſe for ſo good a paine,
Th'art thrice vnworthy Reader of the gaine.

W. W.